



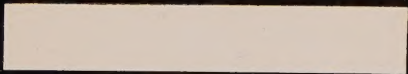


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THE SONG OF MIRIAM.

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# CHRIST IN THE BIBLE.

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L.A. BAPTIST THEOLOGICAL SEMINARY

BY

REV. A. B. SIMPSON,  
*Pastor of the Gospel Tabernacle, New York.*

VOLUME I.  
GENESIS AND EXODUS.

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## PREFACE.

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The following work does not profess to be an elaborate, textual commentary, or an attempt to compete, either in scholarship or completeness, with the large number of valuable works which the last few years have so multiplied in this department of Biblical knowledge; but a simple and earnest attempt to unfold the spiritual teachings of the Holy Scriptures, especially with reference to the Person and work of the Lord Jesus Christ, and the development of the plan of Redemption throughout the various Dispensations.

The several volumes will be found to consist of three parts.

First: A careful analysis and unfolding of the various books, with reference to their spiritual teaching, and the development of the doctrine of Christ and our Christian life in Him.

Secondly: Original and selected homiletic helps

and hints on the principal passages in each book, drawn from many of the celebrated preachers of the Christian church in all ages.

Thirdly : Historical, geographical, and other supplementary papers fitted to illustrate the various books and subjects. While not, as already stated, a textual commentary, or an elaborate exegetical work, yet it will, we trust, be found to contain valuable help and directions upon most of the questions which have engaged the latest Bible scholar's life, and the results of the most recent and reliable investigation upon these questions.

The author commits his work to the blessing of God and the service of His people and church, with much humility, and certainly with no claim to pre-eminent literary or scholarly merit, but with a sincere desire to glorify Christ and edify His people.

Two causes have chiefly led to the publication of these volumes. First, the desire of many friends, expressed repeatedly for many years, to obtain in a permanent form, for reference, the substance of the Bible teachings that have been given in the Missionary Training College, where most of these lectures were originally delivered.

Secondly : The urgent call that continually comes to help the large and increasing company of consecrated Christians in all branches of the evangelical



church, and in almost all portions of the land and the world, who are hungering for a deeper spiritual life, and a more profound and intelligent acquaintance with the Word of God, as it unfolds the fulness of Christ as our Saviour, Sanctifier, Healer, and Coming Lord.

To all who would thus see Jesus, and receive Him in His fulness, these pages are presented, in the humble hope that they may be used by the great Head of the Church to glorify Christ, to reveal Him more fully in the Scriptures, and to hasten His kingdom and His coming.

Acknowledgments are due to many helpers, and to the whole body of Christian writers whose works have been consulted in the preparation of these volumes. Finally, he would earnestly implore the prayers of all who are interested in this work, that he may be enabled, through the goodness and faithfulness of God, to complete this undertaking in such a manner as to wholly please and glorify Christ and present it as a finished service at the Master's feet, with His full acceptance and perfect blessing.



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## INTRODUCTION.

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### SEC. 1.—*Mosaic Authorship of the Pentateuch.*

Until within the last century there was little dispute among Hebrew and Christian authorities about the Mosaic authorship of the five books which bear the name of the great law-giver. A few of the early Gnostics questioned it, and several of the heretics of the second century. But the first serious attacks upon the genuineness and authenticity of these books, making any pretensions to Christian scholarship, are a little more than a hundred years old. A Paris physician, named Astruc, is the modern author of the Higher Criticism in relation to the Mosaic books. He has been followed by a vast array of scholarship, including Knobel, Hupfeld, De Wette, Bohlen, Bleek, Ewald, Kuenen, Wellhausen, and even Delitzsch, who with great learning and eloquence have endeavored to establish a hypothesis almost as varied as the various names that support it, and who agree only in the one particular, that they all ascribe the date of these books to a later period than Moses, but differ as widely with respect to the exact period of their authorship as the interval from Saul to Ezra. The majority of them regard the Pentateuch as the production of the time of Josiah, and their favorite theory is, that this was the book of the law, said to be discovered by Hilkiah the priest, in that monarch's reign, and that he palmed it off on the credulity of the king. They admit that certain portions of the book were undoubtedly written by Moses, and that other portions, by different authors, were in existence as fragments long before this date, but they were then gathered together and put in their present form by



some unknown author. The first ground of this theory is the marked difference in the early chapters of Genesis between the various sections, especially with regard to the various names of God. In one entire section, He is called by the name Elohim, in another, Jehovah, and it has been inferred that these are independent narratives written by different authors and were called respectively the Elohist and Jehovist documents. Their next argument is drawn from the unhistorical character of the book and its contradictions with regard to many of the facts, both in science, geography, and history. The third ground of their theory is, the resemblance of the style of the Pentateuch to the later books, especially Jeremiah. The fourth and last argument is based upon allusions in the books themselves, which require a later date than Moses. For example, sometimes the land is spoken of as being already occupied by the Hebrews and as if the writer were speaking from a Palestinian standpoint. Again they quote the expression "Unto this day" as implying a later authorship. They refer also to citations from ancient documents, such as "the book of the wars of the Lord," and many other allusions to antiquity which imply a recent origin. All these arguments have been met by competent scholarship. Any one who wishes to follow this subject more fully will find it ably discussed by Canon Spence in his introduction to the "Pulpit Commentary," and in the learned works of Canon Cook, Lange, Kurtz, Hegstenberg, and others. The various names of God used in different sections, are easily explained because of the different relations which God sustains in these various passages. In describing the work of creation He is spoken of as Elohim, but when He comes to deal with men in covenant relations, He is Jehovah. With regard to alleged errors of statements, and historical blunders, it has been shown that the references to ancient events and countries in these books, are confirmed by all the most recent researches, and that the more fully the facts of science are corrected and established, the more wonderful is the harmony which they show with all

the allusions of the Mosaic writings. The third objection, with reference to the resemblance of the language to the style of later books, is easily explained by the fact that Jeremiah was a diligent student of the writings of Moses, which had just been discovered in the temple after being lost for years, and which no doubt gave the profoundest impulse to his religious life, and would naturally reappear in his own writings. The fourth objection, namely, allusions to the land, as already occupied, might very naturally arise from the fact that Moses wrote from the standpoint of those who were to read his writings, and on the assumption that they were immediately to occupy the land, and hence he recognized it as already in their possession. It is exceedingly doubtful, however, whether any such allusions can be shown as are not capable of the simplest explanation. Without entering more fully into the details of these arguments, it is sufficient to say on the other side :

First, that there was no reason in the nature of things why Moses should not write such a book ; as we know from undoubted authority, that literature was already in existence, and we have Chaldean records as early as the time of Abraham, closely resembling the writings of Moses, and containing the legendary accounts of the creation, the deluge, and other events of antiquity.

Second : it is certain that Moses was commanded to prepare a book of some sort ; Ex. xvii : 14. Several places within the Pentateuch itself he is recognized as the author at least of certain portions. Ex. xxiv : 3-7, containing from the xx. to the xxiii. chapters, names, xxxiii : 2-49, Deut. xxxi : 9-11.

Third : the Pentateuch can be traced back to the time of Moses. That it existed in the days of Ezra, and Nehemiah is not disputed. In the days of Josiah it was recovered from the wreck of the temple by the high priest. The Hebrew prophets, in the closing days, both of Israel and Judah, refer again and again to it, and the psalms of David are based upon its teachings, and continually refer to the law of the Lord. The teaching of Samuel was founded upon

the Mosaic law, and the book of Joshua refers explicitly to it as the very ground of their faith and obedience, and the covenant on whose faithful observance their national prosperity depended.

Fourth : the Lord Jesus Christ, and His apostles are unequivocal witnesses to these books as the writings of Moses. Mat. xix : 7. Mark. xii : 19. Luke xvi : 31. John v : 46-47. John i : 45. Acts vx : 25. Romans x : 5. Heb. xii : 13.

The only answer to this irresistible argument, which the advocates of the Higher Criticism can give, is that Christ must have been mistaken and imposed upon Himself. It is fortunate that the true spirit and possibilities of this school have been permitted thus to appear, and a system which needs to descend to such an assumption of superior wisdom, even to the Lord Jesus Himself, will be considered with due caution by every devout believer. Other reasons might be added, if necessary; the testimony of the Samaritan Pentateuch, of the Pharisees, Sadducees, and all other Jewish parties, and finally of the Mosaic institutions, and the Jewish people themselves whose existence cannot be explained, unless we assume as their foundation such records and revelations as these books contain. The Higher Criticism has not succeeded any better in informing us who was the transcendent genius who gave us these writings than sceptics have in discovering the author of that most stupendous of all supposed inventions, namely—the story of Jesus. An immortality and glory beyond that of Homer or Shakspeare, awaits the happy genius who can be proved to have given to us such wondrous documents as the five books of Moses or the five evangelical histories of the New Testament. Until this is shown, intelligent faith may be content to rest, as has been well said, in the “ancient faith of both the Jewish and Christian churches, that the Pentateuch proceeded from the pen of Moses, the man of God.”



SEC. II.—*Contents and Divisions of Genesis and Exodus.*

The book of Genesis is called in Hebrew, Bereshith, ordinarily translated, "beginning," or more literally meaning, "evolutions, or developments." Taking it in both senses, it might be thus divided :

*First, as a book of origins,* it describes the beginning of the universe. Chap. i. verse 1, to chap. ii. verse 2.

*Secondly, as a book of developments,* it divides itself into ten sections by the recurring phrases, "The generations of." These are as follows :

First: The generations of the heaven and the earth. Chap. ii : 4, to iv : 26.

Second : The generations of Adam. Chap. v : 1, to vi : 8.

Third : The generations of Noah. Chap. vi : 9, to ix : 29.

Fourth : The generations of the sons of Noah. Chap. x : 1, to xi : 9.

Fifth : The generations of Shem. xi : 10, to xi : 26.

Sixth : The generations of Terah. xi : 27, to xxv : 11.

Seventh : The generations of Ishmael. xxv : 12, to xviii.

Eighth : The generations of Isaac. xxv : 19, xxxv : 29.

Ninth : The generations of Esau. xxxvi : 1, xxxvii : 1.

Tenth : The generations of Jacob. xxxvii : 2, l : 26.

The book of Exodus is called in Hebrew "Ve-éleh shemóth," which is the first sentence in the book, meaning "these are the names." The name of Exodus was given by the Greek translators in the third century B.C., and it literally means, "the out-going," thus denoting the chief theme of the book, the departure of the Israelites out of Egypt. This, of course, is not the only theme in Exodus, which gives also the subsequent history of Israel in their journey to Sinai, and the account of the covenant at Sinai, and the Law, Tabernacle, and Priesthood. The usual division of the book is into two portions. First, from chap. i. to the end of chap. xix., which treats of Israel's

deliverance from Egypt, and the events which immediately followed. Second, from Chap. xx. to the end of the book, containing an account of the giving law, and the Tabernacle, and other institutions of Moses. A more detailed division, however, is found in the form and structure of the book itself, which is divided into paragraphs of sufficient length, to form each, a single reading for congregational worship. There are seventeen of these sections or paragraphs which may be classified as follows :

First: Chapters i. to ii. Oppression of Israel and birth of Moses.

Second: Chap. iii: 1, to iv: 31. The call of Moses, and the people's acceptance of his mission.

Third: Chap. v. Moses's appeal to Pharaoh, and its failure.

Fourth: Chap. vi: 1-27. The increased oppression of the people.

Fifth: Chap. vi: 28, to xi: 10. The nine ineffectual plagues.

Sixth: Chap. xii: 1, to 42. The tenth plague, the Passover, and the departure of Israel.

Seventh : Chap. xii: 43, to xiii: 16. Ceremonial directions about the Passover.

Eighth: Chap. xiii: 17, to xiv: 31. Israel's march from Succoth through the Red Sea, and Pharaoh's destruction.

Ninth : Chap. xv: 1-21. The song of Moses and Miriam.

Tenth : xv: 22, to xix: 25. The march of Israel from the Red Sea to Sinai.

Eleventh: Chap. xxi. to xxiii: 33. The Decalogue and book of the covenant.

Twelfth: Chap. xxiv. The ratification of the Covenant and the ascent of the Mount by the elders of Israel and Moses, who remains there forty days.

Thirteenth: Chap. xxv. to xxx. Directions for the Tabernacle and Ark.

Fourteenth: Chap. xxxi. Call of Bezaleel and others to build the Tabernacle, appointment of the Sabbath as a sign, and delivery of the two tables of stone to Moses.

Fifteenth: Chap. xxxii: 33. The people's sin and its forgiveness.

Sixteenth: xxxiv. Renewal of the tables and the covenant.

Seventeenth: Chap. xxxv. to xl. The construction of the Tabernacle.

SECTION III.—*The Development of the Gospel in the Writings of Moses.*

"*He wrote of Me,*" said the Lord Jesus concerning Moses. The Gospel according to Moses is as real as the Gospel according to John. There are four Gospels in the beginning of the Old Testament as well as in the commencement of the New.

The story of the Creation is full of Christ. He was the *Word* which God spoke when he said, "Let there be light." And it was His "Spirit" that "moved upon the face of the deep." The creation of man in the image of God was a foreshadowing of the Incarnation, and the breathing of God's life into the breathless clay was an act of regeneration. The formation of woman out of the substance of the man while he slept symbolized the birth of the church out of the bosom of her crucified Lord; and the Garden of Eden and the Tree of Life all have their counterpart in the finished Redemption and Paradise restored. But the true Star of Hope rose in the midnight of the Fall. The glory of God's grace only appears in the hour of man's ruin and despair. How marvelous that grace, as it comes seeking the guilty sinner and crying like the wail of a mother after a lost child. "Adam, where art thou?" as it almost overlooks the dreadful sin of the human pair in the greater wickedness of the real author of the evil, the serpent, and passes its judgment on him rather than on man; and then, as in the very words of judgment it proclaims the first glorious promise of redemption by the seed of the woman, who should regain the lost inheritance and crush the tempter's head. Adam's faith quickly catches the gleam of hope and calls her name, Eve, the mother of life, for the race her sin doomed to death. And

then in the coats of skins and the cherubim at Eden's gate, God gives the token of their justification and erects the Throne of Grace through which, henceforth, "the way of the tree of life" must lie.

How delightful it is to find that the very name of God is significant of His Grace! While he is being revealed simply as the Creator of the material universe He is spoken of as "God" absolutely; but when He comes to deal directly with man, and especially fallen man, we find a new name "Jehovah God," the God of Covenant lore.

That first word of judgment and promise is really the keynote of all that follows, not only in the writings of Moses but in the whole plan of redemption and revelation of the Gospel. It describes three conflicts:

First, between the woman and the serpent. She had begun by an unholy alliance with him. But it was not to continue. She was to understand and resist him. And woman has ever been the devil's truest foe.

Secondly, between the woman's seed and the serpent's seed. He was to have a seed on earth. The wicked are "the children of the wicked one" and "of their father the devil." The true seed of the woman are the children of God. These two races of men were to be opposed. They always have been and ever will be to the end. And whenever they have mingled the result has been the death of true religion.

Thirdly, between the Divine Seed—Jesus Himself—and the serpent. This was to be the final and victorious stage of the conflict. By the bruising of His heel on Calvary He was to crush finally the serpent's head, and terminate the terrible struggle forever.

The books of Moses simply develop this great conflict.

### I.—THE ANTEDILUVIAN AGE.

1. The serpent's seed are not hard to trace. The record of the race of Cain begins and ends in blood. The first step is self-righteous unbelief. Cain was the first Unitarian. He was willing to worship, and



his worship was beautiful and æsthetic, but he was not willing to come as a sinner through the way of the cherubim and the atoning blood. And his rejection of this, the ancient Gospel, led soon to every form of sin. The next step was envy, the next murder, the next separation from God, and the next utter worldliness. With no other God he gave himself up wholly to Mammon. Cain's race built the first city, invented the first musical instruments, perfected the first mechanical arts, instituted the first harem, and first prostituted beauty, culture, wealth and art to selfish and godless pleasure. There could be no other end but that which soon came, the judgment of the Flood.

2. The seed of the woman, begun in lowly and believing Abel, renewed in Seth and his godly descendants, had its brightest example in Enoch, the type of perfect humanity ; and finally reached its culmination under this dispensation in faithful Noah, who became the transition link to the next age.

These few noble witnesses maintained the conflict with evil while they lived. But already the line of separation had begun to disappear, the old enmity between the seeds became modified and at length obliterated, and by the days of Noah the two races had become merged in one promiscuous mass of wickedness, and nothing less than extermination could cure the fearful disease of sin. Man had grown physically more perfect by the union, but alas ! morally and spiritually so degenerate that he who had once been the image of his God was now but a splendid brute, and a savage one at that. Mercy was mingled with the judgment. One hundred and twenty years of respite were given, but at length the stroke of judgment fell and only Noah's family were found to have accepted the gracious promise of escape.

3. And what was there in all this age to point to Christ ? The sacrifice of Abel pointed to His cross, and Abel's own lowly spirit, shepherd life, and innocent death were vivid types of the greater Seed. The ark of Noah foreshadowed His salvation. The life of Enoch was the promise of His holy example.

Enoch's prophecy was the first prophetic note of His glorious coming. And when we add the striving of the Spirit with the antediluvian race for one hundred and twenty years, and the symbol of the dove amid the waters of the subsiding flood, we have a fair outline of the Gospel before the deluge.

## II.—THE POSTDILUVIAN AGE.

The race begins anew in the family of Noah.

1. Again the holy seed stand out in the line of Shem in the prophetic blessing. Jehovah is to be the God of Shem, and Japheth is at last to share his blessing. True, for a time the line can only be traced in fragments, such as Melchizedek. and, perhaps, Job, but it reaches its next distinct point in Abraham, through whose family it henceforth is to flow in covenant blessing.

The evil seed is more marked in this age than the good. Ham and Canaan are the first names of evil promise, and their descendants, Nimrod and the Babel builders, abundantly fulfil the expectation. The spirit of Cain reaches higher ambitions of worldly power and pride in the great empires of Assyria and Babylon and the tower which was to lead to Heaven, and the Hand of Judgment strikes once more and scatters the presuming race to the four quarters of the globe.

And where is Christ in these dark times? In the sacrifice of Noah, in the rainbow covenant, in the office of Melchizedek, and in the Redeemer of Job, we see again the foreshadowing of the Cross of Calvary and the King of Peace.

## III.—THE PATRIARCHAL AGE.

1. The links become more regular now in the chain of blessing and the people of God. Abraham is the first and stands before us as the type of faith and separation. His faith is that of a brave and daring pioneer, and although many have since sailed over the same great trackless seas, yet he has been truly called, the "Columbus of Faith." The two

features of his faith are boldness and obedience. The steps were clearly marked—the stepping out with sealed orders and promises ; the promise of the land, believed and vindicated by his victory over the invaders of Canaan ; the promise of a seed, believed and proved by his taking the name of Abraham, the father of a multitude ; the testing of his faith and obedience even in the seeming loss of this promise in Isaac's offering up ; and then the peaceful close of his great and lofty life. His faith led to separation. Well did he fulfil the promise respecting the woman's seed, enmity with the serpent's seed. He separated from Ur and its idolatry, from his old father, from Lot, from Ishmael, from Isaac even, from all but God.

Isaac is the next link, and represents the quiet and common-place aspect of the godly life, and the passive side of faith. His was a patient and gentle life, but he was more distinctively than any of the patriarchs, the very seed of promise.

Jacob stands out in vivid distinctness as the example of faith overcoming all the obstacles of a nature originally mean, selfish and unworthy. He is the seed "chosen not for good in him," but through the exceeding grace of God ; and brought through the discipline of that grace to be the prince of faith and power, and the head of Israel's tribes. His life rises by four marked stages ; first, the choice of the blessing ; second, the revelation of God at Bethel ; third, the trials that followed, culminating in the victory at Peniel ; fourth, the discipline of his later years and sufferings ending in the closing triumph of faith and patience, when he could say, "Redeemed from all evil," "I have waited for thy salvation, O Lord." The lesson of this life is the discipline of faith.

Joseph comes next with another lesson, namely, the triumph of faith, not now over our own sin, but over our innocent sufferings. The seed of the woman is in conflict with the serpent, first in his own family, and next in the great world empire ; but over both he triumphs, and his victory leaves no wounds upon

them but brings to all the blessings of magnanimity and love.

Judah is the last link in this age, and his connection is through the prophetic words of the dying Jacob, pointing him out as the royal tribe through whom at length the true King is to come and reign not only over the tribes of Israel, but of the world.

Such was the seed of faith in this patriarchal age and so we see them separated from the serpent's brood—separated first from Chaldea, afterwards the seat of the world's great empire ; and then separated next in Egypt—Satan's other seat—and in the next age to be separated from Egypt—more signally still.

2. Now, where were the serpent's seed in these generations ? Not very far to seek. Chaldea and Canaan, Egypt and Sodom, Ishmael and Esau, and even Job's wife and Joseph's brethren, in the very household of faith, represented but too well their ancient master, and manifested the old enmity of all his race to the people of God.

What traces have we of the Divine Seed. In the sacrifice of Isaac, in the wooing of Rebecca, in the dream of Jacob, and in the sovereignty of Judah, faith can see with no dim light the grace and glory of her Lord, and a form like unto the Son of God in the Gospel of Abraham and Moses.

#### IV.—THE MOSAIC DISPENSATION.

1. We begin with the evil seed. We find it enthroned in the world's oldest, proudest empire, with Satan as its God. We see it later in Amalek, their (Israel's) first foe in the wilderness, and then in Edom, Moab, Midian and Balaam, the wisest of them all. And, alas, it is, not long till we find it in Israel too, in the mixed multitude that followed them from Egypt, the idolators of Sinai, the rebels of Korah's company, and the generation that refused to enter the promised land, and fell in the wilderness.

2. But the chosen seed are also here. We see them redeemed from bondage by Judgment and by Blood,

led by God's own guiding hand ; healed by His direct presence ; fed by manna from heaven ; refreshed by water from the rock ; conducted to victory by God Himself, and saved from all their enemies ; educated and disciplined by the law of Sinai, the types of the Tabernacle, and the providences of the wilderness ; and finally led across the Jordan to the full possession and conquest of the Land of Promise.

3. And all these things were types of the Gospel of Christ. With a clearness and vividness not seen before, Jesus shines forth in all the institutions of the Mosaic age. These might be comprised under four clauses:

*Typical Places.*—Egypt represents the world ; the Red Sea our separation from it by our death and resurrection with Christ ; the wilderness the failure of life ; the Land of Promise, the full inheritance of Faith ; and the Tabernacle, God in Christ meeting sinful man with atonement, cleansing, supply of all he needs, communion, light, and at length eternal glory.

*Typical Persons.*—The High Priest represents our Great Redeemer and High Priest Jesus Christ. His official robes symbolize Christ's grace and fullness ; the common priests represent the household of Christ in their nearness of access to Him ; the Levites set forth the practical side of Christian life and the idea of service ; and the Nazarites stand as the embodiment of separation to God.

*Typical things.*—The Manna and Rock point to one supply for all spiritual need ; the four great offerings unfold the fulness of Christ's great Sacrifice ; the rites of cleansing, especially the provisions for leprosy, set forth the sanctifying grace of the Gospel ; the Brazen Serpent lifts our eye to the great Healer and antidote to sin and death ; the two Silver Trumpets remind us of the twofold word of God, and the Pillar of Cloud and Fire is the glorious symbol of the Holy Ghost our Guide and Comforter.

*Typical Times.*—Two sorts of times were set apart, namely, the Sabbath and Sabbatic times. The Sabbath was a memorial of creation and a type of redemption and the rest of faith. The Sabbatic



times were Sabbath weeks, or 50 days, after the Passover to Pentecost ; the Sabbath of Months or first seven months of the year, occupied by the great typical feasts, the Sabbath of years, or Sabbatic year ; and the Sabbath of weeks of years, or the Jubilee. The great Feasts filled up the first seven months of the year, and were all typical of Christ, the Passover of His Cross ; Pentecost of the Spirit's descent ; Trumpets the proclamation of the Gospel ; Atonement, the reconciling of the world ; Tabernacles, His glorious coming and Millennial reign. And so the Gospel was never more wonderfully set forth than by Moses. Indeed we must go back to these ancient symbols to get our truest conception of its depth and fulness.

PART I.

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EXPOSITORY.

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GENESIS AND EXODUS.



# GENESIS, THE BOOK OF BEGINNINGS

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## INTRODUCTORY.

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### GENERAL PLAN AND SCOPE OF THE BOOK.

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Genesis is the book of beginnings. The Greek word *Genesis* means beginning, and it is the translation of the Hebrew word "*Bereshith*," which also means beginning.

This is the first word in the book of Genesis in Hebrew, and so, as with the other books of Moses, it gives the title to the whole book. In the present instance this is a most proper title, for Genesis is literally a book of beginnings. It leads us back to the origin of all things, and reveals to us the springs from which all the streams of life and being have flowed during the ages that have followed.

Seven great beginnings are recorded in this book. They comprise the sum of the things more fully unfolded in the subsequent books of the Bible. The first is the beginning of the universe, the heavens and the earth. The second is the beginning of the human race. The third is the beginning of sin—at least of human sin, and Divine judgment concerning it. The fourth is the beginning of redemption, of which the whole Bible is the progressive unfolding.

Next we have the beginning of nations, and the branching out of the great tree of humanity into the families and races which have subsequently peopled the whole earth, and developed into all the tribes and tongues of the world to-day. The sixth beginning is the Hebrew race, which is selected out of the nations, and becomes henceforth the special instrument of Divine providence and grace in the working out of God's great plan for the world. And the seventh and last beginning is the life of faith on the part of God's own chosen children, as he calls them and separates them to Himself from the wreck of sin, and the mass of the human family, and educates them one by one for His great purposes of grace and glory.



# CHAPTER I.

## THE BEGINNING OF THE UNIVERSE.

Gen. chap. i:1, to ii:3.

In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light! and there was light.

4 And God saw the light, that *it was* good; and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6<sup>¶</sup> And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9<sup>¶</sup> And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas; and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind, and God saw that *it was* good.

13 And the evening and the morning were the third day.

14<sup>¶</sup> And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that had life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24<sup>¶</sup> And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that *it was* good.

26<sup>¶</sup> And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in *his own* image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29<sup>¶</sup> And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth and every tree, in which *is* the fruit of a tree yielding seed, to you it shall be for meat.

30 And to every beast of the earth. and to every fowl of the air, and to every thing that creepeth upon the earth wherein *there is* life, *I have given* every green herb for meat; and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God had created and made.

The apostle Paul tells us in the eleventh chapter of Hebrews, "We understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear."

The facts of creation, therefore, are not open questions for human speculation, but are the subjects of special Divine revelation; and the very first province of faith has respect to these. Any conclusions of human science which shall contradict the fundamental statements of God's Word in this matter, are inconsistent with Christian faith, and must ultimately be found to be scientifically false. So far as the doctrine of evolution contradicts this statement of the Holy Spirit, it must be rejected by reverent faith, as founded on false assumptions.

Within the Bible account, however, there is room for an almost boundless field of scientific research; and all its established conclusions will be found, ultimately, to be in keeping with the great facts here declared.

Right conclusions about creation are necessary to Christian faith, and fundamental to the very principle of faith, which requires to recognize at every step the great facts of Supernatural and Omnipotent power, and to believe in the God who is able to exercise the power of creation, and even of resurrection.

SECTION I.—*The Creator.*

There is one sentence in the opening chapter of Genesis, however, that stands transcendently above even the stupendous facts of creation. It is the first four words of the Bible, "In the beginning God." This is the one thing that had no beginning. This is the one stupendous figure which stands in its Divine and sublime isolation at the gateway of the great temple of truth. This is the Fact which makes all other facts possible and real, and the First Cause from which all effects ultimately flow. This is the overshadowing and transcendent thought that covers the whole subsequent pages of inspiration, and all the confines of creation—God himself; before all his works, Creator of all his works, and the Cause and End of all his works, for "by Him, and for Him were all things created." So let us begin our Bibles and all our purposes and works, writing on every title page, "In the beginning God."

SECTION II.—*Creation of the Heaven and Earth.*

Coming now to the details of creation:—First, we have the original creation of the heaven and the earth. It seems natural to take the sense of the word heaven, which is given to it in this chapter a little later, namely, the firmament, or expanse of the sky, including naturally, all the heavenly bodies in its vast field of vision; so that the universe consists of the celestial bodies and the earth, our own planet. The number and extent of these material

worlds is not intimated in the inspired account, but is growing more vast and vivid to the human mind, as the discoveries of science extend our vision and unveil the secrets of nature.

As God precedes the universe, so heaven precedes the earth in the order of creation. This little self-conscious world is not the only world, or the greatest of the family of revolving spheres, although it is the theater of human destiny, and the scene of God's momentous plan of creation and redemption. The story of creation, thus, in its earliest chapter, lifts our vision above the earth and makes most vivid and real to us, the two greater facts of God and heaven.

The word *create*, here used, literally means to make out of nothing, and is so used throughout the Scriptures. It is employed fifty-four times in the Old Testament, and always applied to God and the higher forms of His creative power. There are other words employed in this narrative, and other portions of the Scriptures, signifying to *form*, to *arrange*, etc., but this word *create* is always used to introduce a new department of creation. The Apostle, in the passage already quoted, defines its meaning beyond controversy. He declares that the things which are seen were not made out of things which do appear. That is, they were made out of nothing, and are not developments of previous forms of matter, and certainly were not eternally existent.

We are not told in what form the universe was originally created, and there is room for unlimited

transformations and developments of the materials thus called into being.

### SECTION III.—*Chaos.*

Whether the condition described in the second verse was immediately subsequent to the original creation, or was the result of some catastrophe that followed the state of order and completeness, is not settled. But at least, at some period, either immediately after or long subsequent to the original creation, the earth was in a condition of chaos and wreck. The words used are, "Without form, and void." The two Hebrew words "tohu" and "bohu" are singularly expressive. They are very hard to translate. Literally they are rendered devastation and destruction. One is used in Isa. <sup>45</sup>~~xiv~~:18, "He created it, not tohu"—translated "not in vain." This would seem to imply that a condition of chaos was not the original state of the earth, but a subsequent wreck out of which the week of the creation days was designed to reform and restore the world to its present condition as a suitable home for the habitation of men.

The revelations of geology bear ample witness to the existence of a primitive condition of convulsion and desolation. During this period, of whose length we are not informed, there was ample time for the geological formations which science has traced in the prehistoric period.

Over this darkness was the brooding presence of the Holy Spirit, and the language in which that



presence is described is very beautiful, suggesting the figure of the brooding wings of a bird—the first revealing of the Heavenly Dove, who has since so graciously been manifested to dispel the darkness of earth, and usher in the new creation.

#### SECTION IV.—*The Days of Creation.*

The process of restoring the earth from a condition of chaos, and preparing it for the residence of man, was a gradual one, and the periods of its successive stages are called days. There has been much discussion as to the length of these days. It is enough to say that there is no necessity in the record itself to limit the word to the natural day of twenty-four hours. The ordinary Scriptural usage of the word day is much varied. In the present passage, even, it is employed in several senses. In the fifth verse it means half a day, or the period of light that came in alternation with darkness. In the end of the same verse, it means a whole day, including both evening and morning. And in the fourth verse of the second chapter, it means the whole period of the six days; while in other Scriptures, again and again, it denotes a general period of indefinite duration—such as the day of trouble; the day of prosperity; the day of visitation. In Psa. xc:4, it means a period of a thousand years. There is no grammatical reason, therefore, for limiting it to the ordinary day; and there are many things in the narrative which make it apply much more appropriately in each instance to a long

period, commencing with the dark evening of still remaining chaos and wreck, and ending with a brighter morning of order and higher light and life.

1. *The First Day's Work.*—The work of this day was the creation of light. It is preceded by the simple sentence, "God said." This is next in importance to the opening sentence of the book, "God was."

This little sentence of two words is the foundation of faith, and the corner-stone of Divine revelation. Back of it, also, stands the Living Word, the person of the Son of God, who was even then the Agent in creation's work, and who is now the substance as well as the theme of the written Word.

His first creative act was the formation of light by the command "Let light be," and light was.

The existence of light before the appointment of the sun, and the arrangement of the solar functions, which occurred on the fourth day, was long a puzzle to science, and a favorite ground of objection to the Mosaic narrative. But science has recently discovered that there are more kinds of light than solar light, and that it was perfectly in accordance with the facts of nature, now fully known, that there should be light even before the sun became a luminous bearer of light for the solar system.

"God saw the light that it was good." How beautiful the beneficence of this first work of His creating love and power. The work of this day was completed by the separating of light from darkness, probably by means of the earth's diurnal revolution.

The record of the first day is closed by the declaration, "It was evening, and it was morning, one day," or literally, "day one." The progress is from the lower to the higher, from darkness to light—type of the Divine order in the greater work of the new creation.

2. *The Second Day's Work.*—The work of this day is the separation of the sea and the sky ; of the lower and terrestrial from the upper and aerial region here called the firmament. The word firmament is an unhappy translation. Literally that word means something solid. The Hebrew word means, however, something elastic ; the air, or the expanse of the visible heavenly arch, often spoken of in the Bible as a curtain stretched by the hand of God. The effect of this day's work was to separate the vapors that had hung upon the surface, and poise them in their places in the clouds, leaving the heavier masses of water to roll in the seas and oceans upon the surface. To this expanse above the surface of the earth God gave the name of heaven. This means the region of the atmosphere, and includes all the immensity above us.

3. *The Third Day's Work.*—The special work of this day is another separation, namely, of land and water. Hitherto the surface of the globe was a surging ocean. But now, whether by volcanic upheavals or supernatural forces, the continents and islands of earth are shaped, and the waters fall into their channels and basins. The work of this day is completed by the commencement of the vegetable

creation, and the teeming plants of earth in all their varied forms of life and reproduction.

4. *The Fourth Day's Work.*—The work of this day relates to the heavenly bodies in their relation to the earth, and the adjusting of the laws which regulate the luminaries of day and night. It is not necessary to suppose that the sun was created on this day. The word here used rather means appointed or set, and it is sufficient to assume that their functions were now regulated and arranged, and the laws of nature in their present operation, fully established. The word "lights" literally means "light bearers." The light already created was simply deposited in these bodies for the use of man and the illumination of the earth. The sun is not in his own nature luminous, but simply the channel of light for the solar system. Not only were they made for the purpose of giving light, but also "for signs and for seasons, for days and for years."

5. *The Fifth Day's Work.*—The fifth day's work comprised the creation of the lower forms of animal life. This was the commencement of life, and marks a new stage of great importance. There is an infinite difference between the lowest form of animal life and the highest vegetable organization. The creation of life is the Divine prerogative. The literal translation of the twentieth verse is, "Let the waters swarm with living creatures"—not "bring forth," which seems to imply a spontaneous existence.

The word "*create*" is here used for the second

time, inasmuch as a new stage of life and being is now being entered upon, requiring the Divine and Omnipotent working.

The animals created upon this day include the fowls of the heaven and the fishes of the sea, regarded as alike the inhabitants of the waters, the one inhabiting the liquid air, and the other the liquid deep. The order of creation corresponds in this respect to the records of geology.

The higher character of the new world of animate beings thus created is indicated by the fact now stated for the first time that God blessed them, and bade them be fruitful and multiply and fill the earth and air. The "great whales" described in this section mean, literally, "great monsters," and describe the mighty relics of the primitive creation whose mammoth skeletons are found in the rocky tombs which geology has unveiled—the mastodon and saurian of the primitive rocks.

6. *The Sixth Day's Work.*—Creation now makes its highest advance, and reaches the nobler forms of animal life, the mammalia of the earth, and, at last, the human family. The records of geology find the first traces of man among the remains of the higher land animals; and Moses tells us that both were created on the same day.

The creation of man, however, is accompanied with circumstances of peculiar distinction and importance. It is preceded by a Divine council in the Trinity, and it is not the mere command of Omnipotence, but the plan of deliberate and infinite wisdom



and love. The type of his creation, is nothing less than the divine image.

There is no hint of the development of this crowning form of creation out of the earlier species of life that have successively appeared, but this is a distinct act, unlike any that preceded it. And to make it still more emphatic, the distinct word "*created*" is for the third time now employed. In the first verse it was employed with regard to the entire universe in its original creation; in the twenty-first verse with respect to the first creation of life; and now here, to mark the final stage of creation—man himself. This, however, will form the subject of the next chapter more particularly, and it is enough, for the present, to link it with the other stages in the whole work of creation.

7. The last day is called the Sabbath, and signals the consummation of God's creative work, and the higher thought of hallowed rest. It implies that God has for the present completed the material universe so far as new forms of creation are concerned. And, therefore, the word sabbath as first employed, denotes, like the other days of creation, a long period which commenced then, and is still running its course—the seventh great age in which we now are living. It became for man the type of his Sabbath also, and so was constituted the Day of Rest, with an authority that dates from the morning of creation.

SECTION V.—*Allusions to Creation in later Scriptures.*

This wonderful story of creation is finely portrayed in the form of a series of panoramic pictures, in Psalm civ. As we read it side by side with the first chapter of Genesis, it gives a vivid coloring to the simple narrative of Moses. "Let there be light, and there was light," in the Mosaic record, is answered by the Psalmist with the sublime words, "Who coverest thyself with light as with a garment." Then the separation of the expanse of heaven is thus described; "Who stretcheth out the heavens as a curtain; Who layeth the beams of His chambers in the waters; who maketh the clouds His chariot who walketh upon the wings of the wind; Who maketh His angels spirits; His messengers a flaming fire." The work of the third day, the separation of land and water, is majestically pictured in the Psalmist's vision; "Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field;

the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers ; the earth is satisfied with the fruit of thy works."

The teeming vegetable life which finished the work of the third day, is exquisitely described in the Psalmist's vision: "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth ; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap ; the cedars of Lebanon which he hath planted ; where the birds make their nests ; as for the stork, the fir trees are her house."

Passing on from this beautiful picture of the newborn earth, in all its robes of verdure and beauty, he next ascends with the narrative of creation to the heavenly regions, and thus describes the fourth day's work, the appointment of sun and moon, and day and night: "He appointed the moon for seasons ; the sun knoweth his going down. Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work, and to his labor, until the evening."

The fifth day's work brought the creation of the marine animals, and so the Psalmist's vision sweeps

along the same majestic track. "The earth is full of Thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships ; there is that leviathan whom Thou hast made to play therein. These all wait upon Thee, that Thou mayest give them their meat in due season. That Thou givest them they gather ; Thou openest thine hand, they are filled with good. Thou hidest Thy face, they are troubled ; Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy spirit, they are created ; Thou renewest the face of the earth." The closing refrain, "the Lord shall rejoice in his works," is almost an echo of the old creation decree of Divine approval—"God saw that it was good."

SECTION VI.—*Correspondence between the Bible account of creation and nature.*

While, as we have already premised, the Bible is not directly intended to be a revelation of natural science, and often speaks in popular terms adapted to the intellectual progress of the age when it was written, and which might not now be rigidly accurate in the light of the most advanced scientific progress, yet it never contradicts the real facts of nature ; and in many things has been found to be a truly marvelous anticipation of the most remarkable discoveries of modern science. Even the statements and allusions which at one time were criticised by science as incorrect and ignorant, have been found

by later discoveries to be in real accord with the constitution of nature, although opposed to what was once supposed to be scientific truth.

This is nowhere so apparent as in the account of creation; and the most striking illustration of the fact just stated is the Mosaic reference to the creation of light on the first day, and the adjustment of the celestial luminaries on the fourth day. It was long thought to be ridiculous that light should be said to have been created before the sun was constituted the luminary of this planet. But the most recent discoveries have proved that this is exactly true in the order of nature, and that there are many kinds of light besides solar light.

The chief co-correspondence between the Mosaic account of creation, and the best established results of modern science, are admirably stated by Dr. Dawson in his little volume, "Nature and the Bible," and may be summed up as follows: *First*, both present an exact order of creation. "The order of creation as stated in Genesis is faultless in the light of modern science, and many of its details present the most remarkable agreement with the results of sciences born only in our own day. This is a severe test for the Bible—one from which many of its friends seem to shrink; but we shall see in the sequel how it endures it, and why it was necessary that it should be subjected to it."

*Second*.—Both lead us back to a beginning. "The tendency of all modern geological and astronomical reason has been to point by positive indications to a



beginning. Geology shows us that the animals and plants which are our contemporaries did not always exist, and we can trace back animal and vegetable life perhaps to their origin on our earth. Even the rocks and continents have their geological dates, and there are none of them that we cannot assign to an origin in geological time. So in astronomy. Science, therefore, must agree with Moses in affirming a beginning of all things."

*Third.*—Both begin with a condition of chaos.

*Fourth.*—Both teach us of the creation of light, before the appointment of celestial luminaries. "This distinction between light and luminaries is another point on which Moses anticipates science. On any physical hypothesis of the formation of the universe, there ought to have been diffused light first, and the aggregation of this about the central luminary as a subsequent process; and the enormous lapse of time implied in this physical perfecting of our system is well shadowed forth, in its being finished only on the fourth of the six creative æons."

*Fifth.*—Both point to an early aqueous condition, and to the origination of the first animals from the waters.

*Sixth.*—Both give the same account of the formation of land, and its separation from the terrestrial waters. "The greatest of all the physical changes implied in the preparation of the earth is that of the third creative day, in the elevation of the dry land and clothing it with vegetation. It is in perfect accordance with what we know from scientific inves-

tigation that the dry land should appear before the completion of the final arrangements of the bodies of the solar system. The natural cause of the appearance of the first dry land is explained by geological investigation. We left the earth at the end of the second creative æon, with a solid crust supporting a universal ocean. But, as time advanced, the gradual cooling of the earth's mass would make this crust too small. At length it would collapse and fall into folds, giving ridges of land and shallow oceans. When rightly understood, nothing can be more thoroughly accurate than the Bible language respecting those elevated portions of the crust, arched and pillared above the waters, and in which we have our secure abode. It yet remains, however, for geology to discover the first traces of the vegetation which followed this process, and preceded the creation of the lowest forms of marine animals."

*Seventh.*—Both trace the same scale of progress in the animal creation from the lower forms of life up to man. And both place man's creation among the higher orders of mammalia, and at the same stage of the work of creation. "In both records man is geologically modern, coming at the close of the great procession of animal life; and it is remarkable that geology concurs with revelation in not finding any new species introduced since the creation of man, and only a few species can be supposed to have been introduced along with him. As in the Bible record man is introduced in the same creative æon with the higher brute animals, so in geology he is united

without any break to the close of the Tertiary period of the great mammals."

*Eighth.*—Both represent the most ancient men not as evolutions from former animal life of a lower order, but as a higher order of beings, forming as distinct a species as the men and women of to-day. "The oldest men whose remains have been found are not of a different species from modern men, but, on the contrary, are nearly allied to the most widely distributed modern race; while their great stature and physical power reminds us of the giants of Genesis. They testify, in short, to a specific identity and common descent of all men; and their great bodily development, accompanied probably with great longevity, is such as geological facts would lead us to anticipate in the case of a new type recently introduced, rather than in one which had descended through a long course of struggle for existence from an inferior ancestry."

Dr. Dawson eloquently adds:—"All these coincidences cannot be accidental. They are the more remarkable when we consider the primitive and child-like character of the notices in Genesis, making no scientific pretensions, and introducing what they tell us of primitive man merely to explain and illustrate the highest moral and religious teachings. Truth and divinity are stamped on every line of the early chapters of Genesis, alike in their archaic simplicity, and in that accuracy as to facts which enables them not only to stand unharmed amid the discoveries of modern science, but to display new

beauties as we are able more and more fully to compare them with the records stored up from of old in the recesses of the earth. Those who base their hopes for the future on the glorious revelations of the Bible need not be ashamed of its story of the past."

SECTION VII.—*Spiritual Lessons from the Story of Creation.*

1. It foreshadows the doctrine of the Trinity. In the first verse of Genesis the name of God, "Elohim," is in the plural, implying surely more than the idea of dignity, and suggesting the three-fold personality of the Creator. And yet to show unmistakably that the Bible does not sanction Polytheism, but reveals to us the unity of God in contrast with ancient idolatry, the verb *created* is in the singular number, thus expressing with emphatic clearness at once the trinity and unity of the Divine Being. This prepares us for the reference in the following verses to the word of God and the Spirit of God. And the firm conviction that this is all designed is confirmed by the strong language of the twenty-sixth verse with respect to the Divine Council relating to the creation of man, "Let us make man in our likeness and our image." It is even conceivable that the constitution of man in the image of God has a reference to the trinity involved in the fact of man's own three-fold nature—spirit, soul and body.

2. There seems to be an allusion, at least, to the

eternal Word in the third verse of the first chapter, "God said, Let there be light, and there was light," compared with the first three verses of the first chapter of John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." The apostle Paul tells us, in the Epistle to the Colossians, that He was the agent in the work of creation, and that "by Him," or rather "in Him were all things created." He was the living Word and the Author of life and all that exists.

3. The Holy Spirit is also distinctly foreshadowed in the figure of the *brooding wings* that hovered above the chaotic night out of which sprang the new-born earth. "The Spirit of God brooded or fluttered over the face of the deep." This is the first picture of the Heavenly Dove whose gentle wing has ever appeared amid the darkness of earth's sin and sorrow as the harbinger of order and peace, and a beautiful type of the new creation which the same Spirit ushers in. The Scriptures elsewhere refer to the co-operation of the Holy Spirit in the work of creation, "By thy Spirit hast thou garnished the heavens." "By the word of the Lord were the heavens made, and all the host of them by the Spirit of his mouth."

4. The province of faith in connection with nature and the doctrine of creation is involved in this subject.



In Heb. xi:3 we are taught that the first step of faith is to believe in the doctrine of the supernatural creation of the material universe. This is not a matter merely of scientific investigation, but the distinct subject of Divine testimony. God requires us to believe that the material universe was his own direct workmanship, and not a mere process of natural development or spontaneous generation. And evangelical faith must, therefore, stand firmly upon these records, and God will vindicate their truth, as we have already seen he has ever done, in the face of human wisdom, and the light of the most advanced science and true philosophy.

The reason that God requires that faith should ever recognize Him as the Creator, is because at every stage of its spiritual progress, faith needs to claim the interposition of a God who is still able to work with all the omnipotence involved in the first creation. Again and again in our spiritual life we come to a place where we must believe in One who can make something out of nothing, and without any materials or resources except His own all-sufficiency. The thing we believe for, even in our Christian life, is often a thing which not only is not, but naturally cannot be without a Divine creation. And, therefore, God constantly says to us before His mightiest promises, "Thus saith the Lord that formed it, that created it." Therefore, in Isaiah and the other prophets, we find God constantly appealing to the works of nature as the witnesses of His power and faithfulness, and the grounds of His people's

confidence. "Have ye not known? Have ye not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength."

5. The story of creation is a figure and type of the new creation which God is introducing through the mediatorial work of the Lord Jesus Christ. The whole process of the six days' work is a vivid foreshadowing of the work of grace, beginning in a condition of chaos which itself was probably the wreck of primeval order. The new creation, like the old, is introduced by the Holy Spirit, and the Divine and Eternal Word, bringing light, order and life in due succession; revealing at length the Sun of Righteousness in the soul as its center of power and source of illumination and life, and culminating at last in "the new man" who stands complete in the glorious image of his Author, 2 Cor. iv:6, 1 Cor. v:17.

6. The sabbath of creation is the foundation both of the Mosaic and Christian Sabbath; both of which look back to this as their authority. And it is also the spiritual type of the Rest of Faith, into which the soul enters when, like God, it ceases from its own works, and enters into the finished work of Jesus Christ, Gen. ii:3, Heb. iv:3-10.

## CHAPTER II.

### THE BEGINNING OF THE HUMAN RACE.

Gen. i:26-30 ; ii:7-25.

26 ¶ And God said, Let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him ; male and female created he them.

28 And God blessed them, and God said unto them. Be fruitful, and multiply, and replenish the earth, and subdue it ; and have dominion over

the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said. Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed, to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat ; and it was so.

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

8 ¶ And the LORD God planted a garden eastward in Eden ; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden ; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison ; that *is* it which compasseth the whole land of Havilah, where *there is* gold.

12 And the gold of that land *is* good ; there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon ; the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel ; that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat :

17 But of the tree of the knowledge

of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die.

18 ¶ And the LORD God said, *It is* not good that the man should be alone ; I will make him a help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air ; and brought *them* unto Adam to see what he would call them ; and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam there was not found a help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept ; and he took of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

#### SECTION I.—*Bible Account of the Origin of Man.*

1. Man appears upon the scene as the last and crowning stage of the work of creation. The world has been prepared for his home, and now the occu-

pant appears upon the field, and takes possession of his fair inheritance. He is in a sense the climax and crown of the material universe. The Microcosm he has been called ; a little world in his own person, combining the elements and substance of the very ground he treads upon and the qualities of the lower orders of creation over which he rules, with those higher endowments which link with him the Deity and the Heavens, and make him an heir of immortality.

2. Man is the special handiwork of God. He is not the blind result of fortuitous elements and atoms ; nor a mere evolution from lower forms of life ; but he is created by the very hand of God Himself, as a distinct order of existence, and the object of the most deliberate counsel, and all the resources of the Divine wisdom and power.

Two words are used in the Hebrew language to describe the creation of man. One is the word "*create*," already referred to as denoting the direct creative work of God through His Omnipotence, and without any previous materials. The other is the word "*formed*," which implies the existence of previous matter, and its being incorporated into his form and structure. Both of these are used with respect to man to indicate that, while the materials of the physical creation were employed in his structure and he was formed out of the dust of the ground, yet his higher nature was created by the direct fiat of the Almighty as really and completely as the universe was created in the beginning.

This act of creation does not merely apply to the spirit of man, but to the entire being; for it is used in the twenty-seventh verse of the first chapter with respect to the sexual relations of man and woman as male and female, and therefore must include the physical as well as the spiritual nature.

3. This leads us to the next fact—that man was created with a two-fold, if not with a three-fold nature. The language of the original distinctly implies the two elements of the spiritual and material nature of man: and it would seem that even a *psychical* life is also specified in distinction from a spiritual. Certainly we know that in the Scriptures human nature is described under this three-fold division, spirit, soul and body; and it would not be strange if we should find them in the original account of his creation. The words of the seventh verse of the second chapter, “And the Lord God formed man of the dust of the ground,” describe his physical creation. The word used here for man is *Adam*. “He formed the Adam out of the dust of the Adamah,” so the word Adam means, one formed from the earth.

Science has shown that the chemical ingredients of the human body are the very same as those we find in the soil of the earth’s surface and the limestone in its bosom, only it needed Divine Omnipotence to constitute and quicken it into life. This idea of man’s formation out of the earth is familiar through the Scriptures, and referred to in Job xxxiii: 6, Eccles. iii: 20, 1 Cor. xv: 47, Psa. cxlvi: 4.

There is nothing in this akin the doctrine of Evo-



lution, which teaches not that man was made from dust, but evolved from lower brutes. The conception of the Creator taking even the chemical elements that science can classify and measure in the finest detail, but with all her wisdom cannot constitute into a living man, and by one breath from His own mouth, sending it forth a living, intelligent, and immortal being, is as stupendous and divine as to create it out of nothing.

The spiritual creation of man is described in the next clause, "He breathed into his nostrils the breath of life." This is not said of any other creature. This was the imparting to man of the Divine spirit, the very life of God Himself. The expression here used, "breath of life," is never applied directly to brutes. In the Hebrew it is plural, it is "breath of lives." This implies that man received more than one kind of life ; not only the animal vitality, but also a rational and spiritual subsistence.

What a beautiful type of the process by which the spiritual life is again restored in the new man. It is in-breathed by the Holy Spirit. So our Lord in leaving his disciples, breathed upon them, and said "Receive ye the Holy Ghost." This was the birth of the church.

The third expression used about man's creation, "Man became a living soul," seems to refer to his psychical nature, the department of our being to which the term soul is usually applied in the New Testament. The Greek word for this is "*Psyche*." And so it is employed in 1 Cor. xv: 45 with reference

to this very passage. "The first Adam was made a living soul (Greek *Psyche Zoozo*). The last Adam was made a quickening spirit."  $\psi\upsilon\chi\eta\ \zeta\acute{o}\omega\nu$

This, then, constitutes the entire man, as we see again in the prayer of the Apostle for our sanctification: "Your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ;" and also in the picture of our Saviour's childhood: "The child grew"—the physical—"and waxed strong in spirit," the spiritual: "filled with wisdom"—the psychical and intellectual, "and the grace of God was upon him." Luke ii:40.

3. The being thus created is said to have been "in the image of God." This expression is repeated in the twenty-sixth and twenty-seventh verses of the first chapter, where the word, or its equivalent, is used four times. Wherein this likeness consisted, we can only know imperfectly. We know the true and perfect man, the Lord Jesus Christ, is the perfect image of the Father. Perhaps the three-fold nature of man was designed to shadow forth the personality of the Trinity. Perhaps, also, the unity of the sexual nature of man as first created, including both the woman and the offspring in the one human being originally created, was also designed to prefigure the divine relations of the Father, Son and Holy Spirit. Possibly even the face and form of man were designed in some way to represent God. Certainly we know his spiritual and moral qualities were the transcript and reflection of

his Father. In the new creation we are restored to the image of God : and this is said by the Apostle to consist in "knowledge, righteousness, and true holiness." Col. iii:10, Eph. iv:24, Eccles. vii:29. This has been already realized in the Son of man, and shall yet be perfectly fulfilled in every one of His redeemed ones. "For we know that when He shall appear we shall be like Him, for we shall see Him as He is."

4. Man was created male and female. This does not mean, as would seem at first from the language, that He created the male and the female at the same time, but He created man both male and female in one person. The woman was included in the man both physically and psychically, and afterwards was taken out of the man and constituted in her own individuality. This is a strange conception of humanity ; but we find traces of it even in the reasonings of Socrates and the writings of Plato, where man is represented as originally a two-fold being with four hands, four limbs and two faces, afterwards divided by the gods ; and ever since each has been looking for its counterpart ; and this is the explanation of the social element in human life.

This, of course, was a rude and clumsy shadow of the original and Scriptural truth. Back of that truth lies the great mystery of redemption, in symbol : namely, that Christ the second Adam, contained first in his own person the whole body of his redeemed ones, and that they have been born out of his very life as Eve was out of Adam. The fact that

man contained in his own person, at first, all the race, was the reason why he acted representatively for them, and his fall involved their ruin. This natural headship of Adam is the type of Christ's headship over His new race. The details of woman's formation are given in the second chapter, verses 21 to 24. During a deep sleep, or as the Septuagint expresses it, "*ecstasy*"—the same as afterwards fell on Abraham during his vision of the future—Gen. xv:12—God separated one of Adam's ribs from his form, and "built it," as the Hebrew expresses it, into a woman, and then gave her back to him as the partner of the life from which she had sprung. Adam gave her the name woman, literally "*maness*," and said, "This is now bone of my bone, and flesh of my flesh."

All this expresses very beautifully the natural relations of man and woman ; but more profoundly the great spiritual mystery of Christ and His church, as we shall see later.

5. Man is constituted the ruler of the terrestrial creation, Gen. i:26, "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And so God brought to Adam all the lower animals, and placed them under his authority, chap. ii:19. This dominion is man's primeval right ; and although it has been forfeited by the fall, and is ever dependent upon his retaining the image of God, yet it shall be again restored in the fulness of redemption,

and the kingdom of glory. In the eighth Psalm it is prophetically described as the transcendent dignity of man. "What is man that thou rememberest him, and the son of man that thou visitest him, and causest him to lack a little of God-head, and with honor and majesty compasses him? Thou causest him to rule over the works of Thy hands. All Thou hast placed under his feet." (Young's translation.)

In referring to this in Hebrews the author of that epistle admits that it is not yet realized in man's actual experience; but it has all been consummated in the person of Christ the true man, and shall yet be shared by all His brethren, in the consummation of their redemption.

Man's lordship over nature, like every other gift of the Creator, has been shamefully abused for the injury of the lower creation, and therefore the whole creation is represented as groaning and travailing together in pain, and crying out for the redemption of the body at Christ's second coming.

6. Man was created innocent and upright. The statement, chap. ii:25, that "they were not ashamed," implies the perfect innocence of our first estate. This is also expressed by the "image of God." Later inspired pages declare "Thou hast made man upright; but they have sought out many inventions." Man's original purity was not infallible, and yet it was faultless. It was of the same nature as the holiness of the unfallen angels. It is not the same as that to which we are restored in the new creation; that will be not human perfection,



but the Divine nature ; and it shall be constituted infallible, through the grace of God, and the eternal redemption of Jesus Christ our Lord.

7. The new race is placed in an earthly paradise. The name Eden means delight. The location is uncertain, but probably somewhere in the hills of Armenia, near the headwaters of the Euphrates and Tigris. Eastward means, naturally, east of Palestine. The rivers are our chief indexes in fixing the site. The first, Pison, was probably the river Halys which flows into the Black Sea. Gihon would then be the Araxes, which flows into the Caspian Sea. The latter two, the Hiddekel and Euphrates, are easily identified as the Tigris and the Euphrates, flowing southward into the Persian Gulf.

The names have a special significance: Pison meaning "flowing forth," suggesting freeness; Gihon, "bursting forth," denoting fulness; Hiddekel expressing "rapidity of motion," which is literally true of the Tigris; and Euphrates signifying "sweetness" or "fruitfulness." It is not hard to find in these four names and their place in Eden, a four-fold type of the fulness of the Gospel in its freeness of salvation; its fulness of grace; its power over all evil in our life; and its blessed hope of the future. It is not necessary to say that the paradise of Eden finds its fulfillment and its restoration in the closing chapters of the book of Revelation.

8. The human race thus created and crowned with happiness and blessing, is placed in covenant relations and united in holy fellowship with God himself.

Therefore the name of the Divine Being Himself is changed at the commencement of the account of man's creation, early in the second chapter. This change from the word Elohim to Jehovah Elohim has been a great stumbling block to all the infidel critics of the Bible ; and they have hastily assumed that it proves a double authorship of the book of Genesis. The eye of faith, and the higher spirit of Christian interpretation see in it a beautiful advance in the revelation of God. While dealing with the natural creation he is represented under the name that expresses rather His absolute power and God-head. But the moment that He comes to deal directly with man, His own beloved child, He changes His name and speaks to him as Jehovah, the covenant God.

The terms of the covenant into which He received our first parents, are clearly stated.

There was no limitation upon the bounty and love of their Father and the fulness of their inheritance, except one simple test of implicit obedience, which involved no sacrifice of happiness, and no question of love. One tree alone they must not partake of, the tree of the knowledge of good and evil. Not that this tree contained in itself any natural quality of evil. But to taste it after it was prohibited would bring the knowledge, because the actual experience of sin.

There was no injustice in exposing man to such a temptation ; for virtue is doubly valuable, and doubly recompensed when it has been proved and tried

And purity without a test might not be worthy of the name. The obedience of man to this simple test would have brought to him and to his race the highest blessing. And his disobedience involved them, as well as himself, in the bitter consequences.

The relations of Adam and Eve with their heavenly parent were intimate and blessed. God Himself came to visit them in their happy home and they met Him with unreserved confidence, and unlimited delight. And so it was the type of that place and time when the tabernacle of God shall be with men, and He shall dwell with them and they shall be His people; and God Himself shall be with them, and shall be their God.

#### SECTION II.—*Errors Contradicted by the Bible Account of Man's Creation.*

First, Materialism.—This is the philosophy which attributes man's nature, as well as the entire universe, to the combination of atoms of matter, through purely fortuitous circumstances and causes. The various schools of materialistic thought have as many theories, substantially agreeing in the self-existence of matter and the possibility of spontaneous life. It is enough to say that science has produced no evidence that life has ever been generated, even in its lowest form, without the contact of previously existing life. The latest conclusions of scientific researches and experiments have confirmed this fact: that life is not spontaneous or self-existent, and must be imparted from a living being. And we need not

add that the entire teaching of the Scriptures is antagonistic wholly to all the principles of materialism. God is the Creator of our spirits, and the Former of our bodies ; and even the successive generations of men, although reproduced through natural laws and second causes, are declared to be in each individual instance the work of His creating hand. "In Him we live and move and have our being ; and are also His offspring."

## 2. Evolution.

This doctrine, which has been more systematically developed and formulated in recent years, claims to take higher ground than pure Materialism, or absolute Atheism, inasmuch as it admits the pre-existence of certain lower types of life, without attempting to account for them ; and then traces all subsequent species, including man, the last and highest type, from these primordial types.

Scientifically, it has only succeeded up to this time in producing a number of fragmentary illustrations and examples of its so-called laws of development ; and contents itself with weaving these together into a hypothesis whose missing links it expects yet to discover, and so complete the chain of physical facts and scientific demonstrations.

While many superior minds have adopted this theory, yet the most candid and sober scientific teachers maintain that the theory is a mere hypothesis, lacking any complete or satisfactory scientific demonstration, and contradicted by some of the most inexorable facts of physical nature ; especially this

cardinal and insurmountable difficulty that even in the present orders of the animal world, it is certain that species do not blend and propagate a new species ; but that such unions always terminate with the second link, and leave it without power of reproduction.

Apart, however, from scientific or philosophical speculations the child of faith is left with sufficient light from God's Holy Word to show him that Evolution is for him forbidden ground, and human nature a direct creation of Divine power and goodness.

Man's pedigree runs thus downward into folly : "a scientist, which was the son of an ape, which was the son of a zoophyte, which was the son of a protoplasm." God's sublime genealogy is this : "A patriarch which was the son of Abraham ; which was the son of Noah ; which was the son of Adam ; which was the son of God !"

### 3. Original diversity of human races.

The Mosaic account traces back all the families of earth to one parent stock, and all other scriptures confirm this inspired record. In speaking to the very men and schools of thought whence all our modern philosophy has sprung, the apostle Paul declared on Mars' Hill "that God hath made of one blood all nations of men that dwell on the face of the earth." And the latest and soundest conclusions of Ethnology and Philology all lead us back to the same conclusion, and to the simple and single origin of the human race.



## 4. Theories of the antiquity of man.

The claims that have occasionally been put forth from alleged geological phenomena that the human race must have existed on earth from an illimitable period, have been gradually reduced to a very simple sum, which in no sense contradicts a reasonable construction of the Sacred Record. All the oldest types of human fossils in no respect essentially differ from the men of to-day, and belong to a period in no respect different from that assigned to man in the records of Genesis.

SECTION III.—*Spiritual Teachings of the Account of Man's Creation.*

## 1. The dignity and value of man in contrast with the lower orders of creation.

We see this in the special attention bestowed on man's creation, and the lordship granted to him over the inferior creatures, and the material world. Our Saviour frequently emphasized this important truth, and based upon it the claims of man to God's providential care, and to the sympathy and consideration of his fellow men. "How much is a man better than a sheep," was his plea on the score of simple humanity for the healing of the sufferer. "Are not two sparrows sold for a farthing? and not one of them is forgotten before God; are ye not much better than they?" is the ground of His appeal to his disciples to trust the care of their heavenly Father, and leave on Him their needless care. God is not called the sparrow's

Father, but *your* Father. This was the ground on which the life of man was guarded by God's most solemn sanctions in the covenant of Noah, in what is regarded as the first appointment of capital punishment: "Who so sheddeth man's blood, by man shall his blood be shed, because in the image of God made He man." We are taught by the Apostle to "honor all men," simply as men.

The value of the human soul alone, was worth the sacrifice of the Son of God. Let us cherish a deeper sense of the sacredness of human life and the momentous importance of human destiny, from this picture of creation.

2. Christ the second Adam is represented in type in the first head of humanity.

From one father all the generations of earth have sprung, inheriting his curse and his transmitted nature and depravity, by virtue of their oneness with him in blood and birth. So Christ the second Adam, has also His spiritual seed and offspring, and by virtue of their union with Him they share his high place of acceptance and sonship, and partake in all the benefits of His obedience and satisfaction to the claims of justice. We were recognized in Him when He died and rose again. We were born out of him in our regeneration. And we share with Him all His rights and destinies. "As in Adam all died, even so in Christ shall all be made alive." This does not mean that all men shall be made alive in Christ, but *all men who are in Christ*, shall be made alive.

3. The new creation and the spiritual regeneration

of man in the image of God, is beautifully foreshadowed in the story of Genesis. Through the breath of God the soul is quickened into His life and likeness. All the Persons of the Trinity are united in counsel and cooperation in this supreme work of Divine wisdom, love, and power. And again the words are repeated in substance, "Let us make man in our image; after our likeness." "For we are His workmanship created in Christ Jesus unto good works." Eph. ii:10. "And we have put on the new man which is renewed in knowledge after the image of Him that created him." Col. iii:10. "And be renewed in the spirit of your mind, and put on the new man which after God is created in righteousness and true holiness." Eph. iv:23,24.

4. The relation of the church to Christ. This is unfolded in the exquisite figure of Eve's creation from the body of Adam; and then her marriage to the man from whom she had been taken. So the church is born of Christ, and then wedded to Christ. So also the individual soul is taken from His very life and nature, and given back to him in eternal betrothal and perfect spiritual union.

This is one of the great mysteries of the gospel, and will reach at length its consummation in the marriage of the Lamb. Christ is the husband of the church, and the Head of the body. "Even as Christ also loved the church, and gave himself for it; That He might scantify it and cleanse it with the washing of water by the word, That he might present it to Himself a glorious church, not having spot or wrinkle,

or any such thing ; but that it should be holy and without blemish." "For we are members of His body, of His flesh, and of His bones." Eph. v : 25-30.

5. Man's kingly place as the heir of the world, and the lord of earth in the Millennial age is foreshadowed in his original creation and dominion. This is one of his redemption rights, and waits its fulfillment at the Lord's coming. It is already realized in the exaltation of Christ ; and shall likewise be accomplished in our expected glory. "We see not yet all things put under him, but we see Jesus" exalted ; and already we can sing with the redeemed : "Unto Him that loved us and washed us from our sins in His own blood, and hath made us unto God kings and priests, be glory forever." And in a little while, if we but overcome, we shall sit down with Him on His throne, and share with Him the dominion of the ages to come.

6. The glorious hopes that await God's children in the future age, are also prefigured in the happy scene of the primeval paradise. They reappear restored, and inexpressibly increased in the closing visions of the book of Revelation. The earthly Eden has been exchanged for the New Jerusalem ; the primeval heavens and earth for a new heaven and a new earth wherein dwell righteousness ; the happy human pair for the great multitude which no man can number, out of all kindreds, and tribes and tongues ; the transient innocence and uprightness of their first estate, for the divine and perfect likeness of God, and an established and ineffable state of

eternal holiness, and divine perfection : and all the joys and blessings of Paradise Lost are multiplied a thousand fold, and secured beyond the possibility of forfeiture through the ages of eternity, in a more glorious Paradise Restored.

7. Many practical lessons respecting the sacredness of the Sabbath, the sanctity of the home, and the social duties and responsibilities of life, are taught us by this inspired picture of the primeval life of the human family. Man may learn the affection and respect which he owes to woman : and the place of honor and equality which he should give to her.

Woman may learn from her derivation from the man, and her being given back to him, to live not for herself but for others, and to lose her identity in self-sacrifice and loving service.

And both may learn from their own relations the intimacy of that love into which Christ receives us, in the higher bond of union of which all earthly bonds are but feeble types.



## CHAPTER III.

### THE BEGINNING OF SIN.

Gen. iii:1-19.

Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord said unto the woman, What *is* this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall* be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed *is* the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust thou shalt return.

The Bible does not reveal to us the origin of sin absolutely but, only its introduction to our own world and race through the temptation and fall of man.

#### SECTION I.—*The Introduction of Sin.*

1. It came through the serpent. How it had come to him we do not absolutely know; but that he was

an already fallen creature is certain. The literal serpent was but the instrument of a spiritual personality, who is more fully referred to in subsequent Scriptures. "That old serpent the devil, and Satan who deceiveth the nations." We know that he had been an unfallen angel at one time; and that with multitudes of others he had voluntarily left his estate of righteousness and obedience, and been banished from heaven by the judgment of God.

In the twenty-eighth chapter of Ezekiel there is a sublime description of the anointed cherub who had walked up and down in the midst of the stones of fire, and was perfect in his comeliness until the day that iniquity was found in him. And of him it is said: "Thou hast been in Eden the garden of God; every precious stone was thy covering. Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Although this is a direct reference to the Prince of Tyre, yet it carries the mind irresistibly back to the higher personality, and must be the description of this fallen son of light.

The serpent was not only the appropriate instrument, but the expressive type of his subtlety and guile. His congenial employment is to tempt and to destroy. And his assault upon Adam and Eve is a sample of all his subsequent attacks, both on the children of men and on the Son of Man Himself.

His first approach was in the form of a question, or rather, an admission, and then a question which

seemed to contradict it. "Yea," is his plausible assent to all that God said, "and hath God said?" his devilish denial of it, in the manner least likely to be suspected. His appeal first to the woman's lower nature, then to her æsthetic taste, and finally to her higher spiritual aspirations is manifest in the three stages so definitely described: "She saw that the tree was good for food," "pleasant to the eyes," and "a tree to be desired to make one wise."

It was the same method of attack which he adopted with Christ in the wilderness; appealing first to His hunger, and then to His ambition; and then endeavoring to excite Him to religious presumption. John calls this three-fold process "the lust of the flesh, the lust of the eyes, and the pride of life."

2. Sin entered through the woman. Satan did not approach Adam at first, but concentrated his forces upon the weaker nature. And often since has he used her simplicity and openness of being as the vantage ground and standpoint from which to attack and destroy man as well. The first sin was not conscious and wilful, but the result of deception, and woman has often since been thus betrayed. We are to remember that the most disastrous evils may be incurred without deliberate intent of evil.

3. Sin entered through unbelief. Eve's first error was to listen to the devil's question about God's word. "Hath God said?" is always the beginning of sin. Let us take heed "lest there be in us an evil heart of unbelief in departing from the Living God. We begin by doubting God's word about sin,

and then end by doubting his word about salvation. It was because sin entered through unbelief, that salvation must come through faith.

Eve's unbelief was not the deliberate denial of God's word, but a shadow of suspicion about the kindness of His word. In the light of the devil's question it seemed a little hard, and her answer made it a little harder still. And then the tempter dared to deny it openly, and challenge her to disobey it. "Ye shall not surely die." The doubt of Divine retribution was one of the earliest forms of human sin; and it is the form which to-day rationalism is trying its best to inculcate into the church of God. Again the serpent is whispering to the church, "ye shall not surely die." Let us believe all God's words, whether spoken in warning or in promise. God's promises are always easily trusted when we fully believe and receive his commands.

4. Sin entered through disobedience. This immediately followed unbelief, and ever does. The moment we question the exact meaning and absolute authority of any of God's words, the door is open for sin and disobedience. The essence of disobedience is that it be uncompromising, and unquestioning.

The very secret of the highest obedience lies in the fact that it is often blind, and without even understanding all the reasons for it. The very fact that the thing she disobeyed seemed in itself so trifling, made it a more perfect test of real principle; just as Abraham's obedience to the command he

could not understand was the most perfect test of the principle of his absolute obedience. These two words "unbelief" and "disobedience" are the pillars that stand at the gates of ruin; and their two opposites introduce us to the pathway of life.

5. Sin having thus entered through Satan, and through Eve, and taken form in unbelief and disobedience, advances next to the stage of wilfulness. Eve's sin was the result of deception; but Adam's sin was voluntary and deliberate. The Apostle distinctly declares that Adam was not deceived; but being tempted by his fallen wife, he yielded consciously; perhaps from many a lovely and plausible consideration of love to her and partnership with her in her fall, but in any case, with a full knowledge of his act and its character.

## SECTION II.—*The Effects of Sin.*

1. The first effect upon Eve was to make her the temptress of Adam. We cannot sin without immediately becoming influences for sin in the lives of others. Unconsciously often there will fall from us a reflection of our own spirit, and the shadow of our own curse.

2. The second effect of sin in this suggestive picture, was their consciousness of it. Quick as the reflection of the shadow on the ground is the blight of sin upon the guilty soul. It carries its own witness, and leaves its own record. "They were ashamed." And "they saw that they were naked."

3. Separation from God is the immediate result,



and the loss of confidence and fellowship, so that they hid themselves from His presence among the trees of the garden. Our heart is alienated from the love of God the moment we disobey him. And the whole human family are born under this condemnation; and must first be reconciled to God before there can be peace and fellowship.

4. Self-righteousness next appears in the attempt to cover their shame, and hide their guilt under the fig leaves which they sewed together. These stand for all the devices of man's attempts to justify or save himself; whether by false religions, sincere moralities, or specious pretexts and excuses.

5. Selfishness and the loss of mutual love at once appear. Adam begins to blame his wife, and she excuses her sin by the temptation of another. The cruelty and harshness of Adam's answer show the sad and utter depth that he had already fallen to from his former height of love and nobleness, "The woman thou gavest me," as though God were as much to blame as the woman, "she gave to me and I did eat."

6. The Divine judgment swiftly follows. God is not hasty or severe; but gives the guilty ones the fullest opportunity for vindication. "Where art thou?" "What hast thou done?" "Hast thou eaten of the tree whereof I said 'thou shalt not eat'?" There is no charge. There is no anger; but calm and forbearing patience and justice; and a seeming unwillingness even, to believe in the reality of their sin.

The judgment which follows begins with the serpent; and henceforth makes the battle of the ages not a conflict between God and man, but between God and Satan. And that judgment is yet to be fulfilled in the complete bruising of the serpent's head, and his expulsion forever in the bottomless abyss. The more gracious unfolding of mercy for man in the sentence upon Satan, will come more appropriately under the next chapter. But here let us not fail to observe and realize that the battle of humanity begins with the picture of Satan as a conquered foe.

Next the sentence follows on the woman. It consigns her to a lot of suffering and subjection. She had followed a false ambition, and sought a forbidden exaltation "that she should be as a god," and so she is subjected to a place of subordination; and a large part of the lesson of her life is to die to her own pride and will. Her very affections are made to her the instruments and occasions of deeper suffering. And the joys and hopes of her life and destiny are all linked with the keenest pain. Woman has ever since been the suffering partner in the human family. And man's inhumanity has made the curse more bitter and hard than God designed.

On the man the sentence which comes in due time is one of toil and conflict with the stubborn earth, and ultimately of mortality, back of which there lies the shadow of a deeper and a darker death. On the race all this involved the further penalty of expulsion from Eden, and from happiness; and an in-

heritance of death in its three-fold meaning—temporal, spiritual and eternal.

### SECTION III.—*Subsequent Developments of Sin in the Book of Genesis.*

Gen. iv:3-11; ix:20, 11; xi:4-9; xiii:13; xviii:20, 21; xxv:34; xxxvii:28; xlii:21, 22.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee *shall* be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 ¶ And the Lord said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 ¶ And God said that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

13 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

14 And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

15 And Noah began *to be* a husbandman and he planted a vineyard:

16 And he drank of the wine, and was drunken: and he was uncovered within his tent.

17 And they said, Go to, let us build us a city, and a tower, whose top *may reach* unto heaven; and let us make a

name, lest we be scattered abroad upon the face of the earth.

18 And the Lord came down to see the city and the tower, which the children of men builded.

19 And the Lord said: Behold, the people *is* one, and they have all one language, and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.

20 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

21 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

22 Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

23 But the men of Sodom *were* wicked and sinners before the Lord exceedingly.

24 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous

25 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

26 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised *his* birthright.

27 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver; and they brought Joseph into Egypt.

28 ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us.

29 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

The tree of evil soon grew into larger proportions, and bore its multiplied and bitter fruit.

The story of Cain unfolds the fearful progression of evil. Beginning with unbelief, and rejection of the blood of the sacrifice, it leads in rapid sequence to hate, murder, separation from God, devotion to worldliness, selfishness, earthly pleasure, and all the dark train of issues suggested in the closing picture of fourth chapter of Genesis.

Next the antediluvians appear upon the stage as illustrations of the virulence and malignity of the poison that has entered the blood of humanity. In a few generations they have desolated the earth with corruption and violence; and only their extinction by the flood can deliver the earth from its intolerable and hideous load of depravity.

The race starts anew on the other side of the deluge, and soon the elements of sin have developed again in the pride of Babel, the despotism of Nimrod, and the early empires of Assyria and Babylon, with their subsequent story of cruelty, ambition, and enormous wickedness.

Yet again the story is repeated on a smaller scale but in darker colors in the sins of Sodom, Gomorrah and the cities of the Plain; where lust so quickly matures to sin, and sin so terribly brings forth death and judgment; and the fairest scene of earth is made the very gate of hell, and a sample, even, of the judgment of eternal fire.

And yet once more the very families of the patriarchs pass before us with the same vision of

sin and its workings and consequences. We see it in the selfishness of Lot. We see it in the earthliness of Esau ; and we see it in the cruelty of Jacob's sons, and all the subsequent workings of Providence and conscience in their future lives. So that the book of Genesis really unfolds in almost every possible phase, the nature, malignity and development of evil ; and the virulence of that fatal poison to which one simple act of doubt and disobedience opened the veins of our lost humanity.



## CHAPTER IV.

### THE BEGINNING OF REDEMPTION.

Gen. iii: 9-14; iii: 20-24.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife

did the LORD God make coats of skins, and clothed them

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

#### SECTION I.—*In the Story of the Fall.*

1. Redemption begins with God and His seeking love. His tender question "Adam, where art thou?" echoes through the ages in the Shepherd's cry for his lost sheep, and the Father's search for his prodigal child. It is not the voice of the detective pursuing a criminal, but it is the cry of the father seeking his lost son.

There is something infinitely touching in the simplicity with which God is here represented. He seems almost to have come down to the garden as at other times, not even suspecting his children's sin, nor willing to think evil of them; but treating them as though they were still His loving household, and glad as at other times to welcome His commu-

nion. Of course we do not mean that God was ignorant of their sin, but His heart seems to refuse to believe it.

This strange confidence of God, and His desire to have confidence, even in spite of His people's sin, is unutterably beautiful, and as high above our thoughts as heaven is above the earth. So we see him afterwards coming down to visit the Cities of the Plain, and see "whether their wickedness be altogether according to the cry" that had gone up to heaven; and almost hoping that there may be some explanation; "if not, I will know." So he says of ancient Israel, "Surely they are my people, children that will not lie, so he was their Saviour." And so God is still seeking lost man, and calling him through His Spirit, His Word, His Providence, and all the agencies of His grace. "Where art thou?" "Return unto me." "Be ye reconciled unto God."

The salvation of every soul begins with God. Unconscious of it at the time itself, yet in eternity it shall find, and all shall find with adoring gratitude and wonder, the truth of His gracious words: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

"Why was I made to hear his voice  
And enter while there's room;  
While others make a fatal choice  
And rather starve than come.

"'Twas the same love that spread the feast  
That sweetly brought me in;  
Else I had still refused to taste,  
And perished in my sin."

2. The second stage in the development of redemption is the veiled promise of the coming Saviour. This may have been but dimly understood by those that heard it first; but we know in the light of all that has followed, that the promised seed of Gen. iii:15 was none other than the great Redeemer. His humanity is distinctly foreshadowed in the description of Him as the "seed of the woman."

His sufferings and triumph over the adversary are more distinctly implied in the words "He shall bruise thy head, and thou shalt bruise His heel." His conquering feet were to be placed on the head of the dragon; but in the act of triumph he was to receive the death-blow from the serpent's sting, and for a moment sink in suffering and death as the cost of victory and salvation. But the suffering should not be vain, for the adversary should be crushed and eventually destroyed through His death and resurrection. Henceforth the picture of the coming Messiah is one of mingled victory and suffering, glory and humiliation. The contrasted colors blend so constantly, that the picture was at length mistaken by the Jews, and they saw only the coming Victor, and forgot his wounds and death; and so when he came, he was rejected even by his own, although we can see in their own scriptures the constant picture of his sufferings, as well as of the glory which should follow.

The church of to-day is in like manner forgetting the other side of the picture, and losing the vision of His Coming in the shadow of His cross.

3. The promise of the victor carries along with it the destruction of the enemy. And so the first aspect of redemption revealed in Genesis is the conflict between the serpent and the Lord. It is to the serpent that the promise of redemption is first made, as though he were to be held primarily responsible for the fall; and his crime to be avenged most bitterly for him by the assurance that his fiendish work should fail, and his purposes of destruction be thwarted and counteracted by Divine love and grace. Henceforth the work of redemption was to be a great contest, not between man and Satan merely, but between God and Satan.

This is the standpoint from which the Gospel and the New Testament constantly lead us to regard our temptations and spiritual adversaries. We are to meet them as God's enemies rather than merely ours; recognizing that the battle is not ours but God's, and defy them from the beginning as already conquered foes.

Hence we find that the advent of Jesus on earth was attended by the special manifestation of **Satanic** power, and soon led to the personal combat between the Redeemer and the Devil, which continued to the very end of His earthly ministry. On the cross He gave the Adversary his death blow. His resurrection and ascension expelled him from access to the heavenly world; and through the Christian ages He has been rescuing, one by one, His flock from the power of darkness and the kingdom of Satan; and in a little while He shall return to bind the tyrant for

a thousand years ; and a little later to hurl him to the bottomless pit. See Luke x : 18, Rev. xii : 9, Rev. xx, etc.

4. While we are to understand the "seed of the woman" as primarily and ultimately referring to Christ, yet the connection of the passage in Genesis, and the analogy of all other Scriptures, authorize us also to apply it to all Christ's people who are recognized as the Divine seed in union with Him, and partaking of all His redemption rights and blessings. They are called a little later the seed of Abraham; and the Apostle teaches us that this expression includes all the children of faith. We may give the seed of the woman as wide an application. In a still wider sense it might be applied to the whole human family, who are undoubtedly the seed of Eve.

But in this passage there is a two-fold humanity. There is the seed of the serpent as well as the seed of the woman. What can the former mean except carnal, corrupt human nature, the men and women in all the ages whose moral and spiritual being are wholly the offspring of Satan; and of whom Jesus says: "Ye are of your father the Devil?" The tares were "the children of the wicked one." We believe therefore that these two expressions, "the seed of the woman" and "the seed of the serpent," denote respectively the two races or classes of men who from this time developed through all the succeeding dispensations, with the clearest line of demarcation, and represented the followers of the wicked one, and the covenant people of God. Now God tells the devil



in these words of Genesis that He is going to make a separation between these two classes, and keep His own people a distinct people, both from Satan and from his followers.

There is, indeed, a three-fold conflict here described:

“First: I will put enmity between thee and the woman.” That is, Eve herself and her daughters shall be saved from the unholy alliance with Satan, which he had attempted to establish, and for a time succeeded, and that Eve herself, and woman, pre-eminently through the coming ages should be the loyal antagonist and bitter foe of her great destroyer.

This has been gloriously fulfilled in the holy women both of the Old Testament and of the New; and it is pre-eminently true of the Church in every age, that not only has woman been Satan’s most injured victim, but Satan’s most powerful enemy, and Christ’s most loving, true-hearted friend.

Then there is the second conflict between the woman’s seed, and the serpent’s seed. This undoubtedly denotes the line of faith and godliness which runs through the Old Testament, and becomes the church of the New Testament; in contrast with the ungodly race which commenced in the line of Cain and runs all through the ages. We see these two seeds first in Cain and Abel, and afterwards in Cain and Seth. We see them again in the godly members of Seth’s family, such as Enoch and Noah; and on the other hand in the descendants of Cain, and the monsters of the antediluvian wickedness, who at length overwhelmed the world with corruption, and

made the destruction of the race inevitable, in order to the salvation of the godly remnant.

We see the two seeds next in the patriarchal line of faith and covenant blessing, in contrast with the proud conquerors of Babel and Ashur ; the wicked Canaanites and descendants of Lot and Esau ; and the pride and earthly power of ancient Egypt. In the later centuries we trace the two lines in the chosen people, and the godly line in the kingdoms of Judah and Israel on the one hand ; and, in contrast, the Gentile nations, and the apostate people of God themselves. In the New Testament and through the Christian age, the lines continue as the church and the world ; and they shall be on earth when the Master comes.

The purpose of God for these two races is separation. And the necessity of their opposite characters is irreconcilable enmity. The world has ever hated, and must hate the spirit of godliness, and the true seed. And the church of Christ must hate the spirit of the world, although it may love its victims, and live and labor for their salvation. But it can never do this on the plane of the world itself, but on the higher ground of separation. So far as the Serpent's seed remains in the individual soul, there must be the same enmity, and ceaseless strife. "The flesh lusteth against the spirit, and the spirit against the flesh ; and these are contrary the one to the other ; so that ye cannot do the things that ye would."

The fourth stage of this conflict culminates in the coming of the personal seed—the Son of man him-

self ; and then the battle is changed from unequal conflict to glorious victory. Then it is that the serpent's head is bruised, and the conflict crowned with triumph. The battle of the ages is to end in His glorious Coming. And the battle of the soul reaches its crisis likewise and rises to a shout of triumph when He comes in, its indwelling Lord and Victor.

5. The promise of redemption, and the revelation of God's great plan of mercy, are made to Adam and Eve before God proceeds to pass judgment upon them. This is infinitely gracious. And it affords us a little glimpse of his grace in His whole method of dealing with man.

How naturally we might expect him to meet his disobedient children with indignation and severest judgment. How inexcusably had they abused their blessings, and all the kindness of His love and care. How recklessly had they thrown away their inheritance and all their hopes. How shamefully had they yielded themselves to the hands of His bitter adversary, and dishonored Him before His enemy. And how utterly disappointing to His heart of love to find all of His purposes of blessing for the earth and man, in a moment wrecked by the rashness and disobedience of those whom He had so richly blessed. He alone could fully understand the awful issues of this hour ; the countless victims of their sin and folly ; and the ages of misery and woe which they had in a moment ushered in. Surely it would have been a little thing had he stricken them in a moment

from existence, and indignantly closed the scene of human history forever.

But how different ! Calmly, tenderly, he listens to their excuses, and gives them every opportunity to justify or palliate their sin ; and then he proceeds to pass judgment on the tempter, leaving for a little in abeyance their tremendous fault. And then, before one word of judgment has fallen on their heads, he unfolds in the beautiful promise we have already explained, His wondrous plan of redeeming mercy. He does not even seem to be agitated, far less bewildered and defeated by their sin. He is perfectly prepared to meet all its emergencies. The remedy has been ready for ages ; and He begins to unfold it in the hour that their sin and fall have made it necessary.

The Indians have a tradition that wherever the rattlesnake is found, there always grows in the neighboring forests a little plant which is a certain antidote to the fatal sting. And so redemption springs in all its healing power amid the very earliest seeds of sin and misery ; and God prepares his balm of healing even before the serpent has time to strike his fatal blow. How marvelous his resources ! How wonderful his love ! Nothing is too hard for the Lord. If any situation could have overwhelmed him it was this. And the love and grace that so met and overcame it, can meet all our needs, and all our misery and sin.

So, again, we see this principle of mercy overcoming judgment, in the story of Exodus. After

God had given the law on Mount Sinai, the people fell, within a few days, into the most fearful outbreak of idolatry. And as Moses returned from the mount where he had been receiving the plan of the Tabernacle, he found a scene of surprising and abominable wickedness, and for a moment was utterly overwhelmed with amazement and indignation. But God, while not less displeased, was all ready for the fearful occasion; and had, indeed, for the past forty days, been wholly employed in preparing the remedy for the very thing which had now occurred—namely, the Tabernacle of mercy, which was to be to the sinning people the type of their atoning Saviour, and the way of access for pardon and cleansing until His actual coming.

So still the Gospel comes to sinful man along with the revelation of sin and misery, and the Spirit of grace seeks to awaken the consciousness of evil, only that He may heal it forever, in the redeeming blood and grace of Christ. God does not wait until we deserve or even seek His grace, but he is rich in mercy so that “He loved us even when we were dead in sins.”

6. Redemption is revealed as to come through the woman, inasmuch as she had been the channel of the temptation, and the direct instrument of the fall. This is her high honor, and may well make her Saviour doubly dear to her loving heart. Surely every woman ought to hate Satan, and love the Lord Jesus Christ.

The mystery of the Incarnation is distinctly fore-



shadowed in this promise ; and the birth of Jesus, through the supernatural operation of the Holy Ghost in the womb of Mary, has lifted the humanity of Christ above the breath of human passion and earthly taint ; and yet made him the literal brother of our race, and partaker of our complete humanity in the fullest sense. It was necessary that He who bore our sins should be one of the sinful race, and that He in Whom we stand as redeemed men, should be Himself a man. The perfect humanity of Christ is one of the essential foundations of redemption ; and is demonstrated as completely by the story of His earthly life and the records of His infirmities and sensibilities and of all our needs and sufferings, as His divinity is proved by His works of infinite wisdom and power.

7. The plan of redemption already revealed in the words referred to, is so far understood and accepted by Adam, that he gives to his wife the new name of Eve, which means “the living one ;” undoubtedly as an expression of faith in the promises which had been so signally linked with her seed. Accepting the hope of life through her person, and tenderly associating her with it, he calls her Eva, or “*Havah*,” no longer *Isha*. And thus, amid all the darkness and sorrow of the death that he had just incurred, he accepts the new hope of life, and begins to repose his trust in the coming Saviour as truly, perhaps, as we do in the Saviour who has already come.

8. God himself now gives our first parents a number of beautiful and striking symbols of the

gospel which he has already revealed in words. The first of these was the Coats of skins with which he clothed their nakedness ; taken, doubtless, from the sacrificial animals which they were now taught to offer in recognition of their sin, and of the hope of salvation. We know that Abel offered such sacrifices soon after, and there must have been a Divine warrant for the act given before. Why should it not have been just at this time ? How natural that the covering of the bleeding victim, in which they saw the expression of guilt prefigured, should also be made the type of their Saviour's robes of righteousness.

9. The Cherubim of which we next read, were still more significant emblems of redemption. We find that in the tabernacle, and the visions of Ezekiel and John, they are linked with the representation of Christ so definitely as to leave no doubt of their being in some way types of His person and work, and of our hopes through him.

Here they are placed at the gate of Eden to "keep the way of the tree of life," or rather to *guard* the way. The idea seems to be that man was not permitted to partake of the tree of life in his natural state, and through the old way of Eden ; but by the way of the cherubim he is to be permitted again to eat of that tree. And if this figure is the symbol of Christ and His redemption, the representation is most beautiful and instructive ; teaching us that the life which man then received through natural sources, in his primeval state, shall be restored through

the Lord Jesus Christ, and his work of grace and salvation. So that as we receive Jesus as our life, we begin even here to partake of the tree of life, both for soul and body ; and by and by, through Him, we shall receive all and more than all which Adam lost.

That the cherubim did represent Christ and his complete redemption more distinctly than any mere qualities of the divine government, is rendered more certain by the place which this figure occupied in the Hebrew tabernacle, as we shall see in Exodus. There the cherubic figures were formed out of the ark itself, or the mercy seat, which was the lid of the ark, being beaten out of the same piece of gold, and overshadowing it with their wings. This shows that whatever be the meaning of the mercy seat and the ark, the meaning of the cherubim must also be in keeping, and indeed identical. If the mercy seat represented Christ, as we know it did, in His propitiation and intercession, then the overshadowing figures which grew out of it must represent Christ in His exaltation and glory. How fitly this could be done by the four figures of a man, a lion, an ox, and an eagle, is not hard to show. The first represented His perfect humanity ; the second, His kingly majesty ; the third, His sacrificial suffering, and also His infinite strength ; and the fourth, His loftiness, His Deity, and His sublime exaltation above all dominion, and to all the fulness of His mediatorial kingdom.

How beautiful that thus their coming seed and

Saviour should be represented to the faith of our fallen parents. And if it were revealed to their apprehension, as it has been given to ours, that as He is so are we also, and that His glory is but a type of our destiny, how they must have rejoiced in that dark hour of shame and ruin to behold the vision of their future, spanning like a rainbow arch the black and gloomy cloud of that sad morning of sin and sorrow. How beautiful that God should begin the story of our race with such a vision of its future destiny. So also He begins for each of us the story of redemption, with the picture of our coming kingdom, and all the riches of His grace in His kindness towards us in Christ Jesus which, in the ages to come, He is forever to show.

10. The Tree of Life is the last symbol of the new covenant in the garden of Eden. It had been the symbol, before the fall, of life, probably both physical and spiritual life. It is not removed even after the fall, from their view, but withdrawn from their touch; and so becomes to them the image of that new life into which they are to rise through the work of redemption.

That it should be limited to spiritual life seems arbitrary and unreasonable. Life, as we receive it in Christ, reaches our entire man, and quickens both spirit, soul, and body. This is Christ's great gift, eternal life; not in the sense of beginning in eternity, but in the sense of lifting us even in time into *that which is eternal* both in its nature and duration. Even here we may receive the life of the future, and

receive in some measure the very breath of the resurrection morning in soul and body, through Him who is our life, and in Whom we live also, and look for deeper, fuller life forevermore. Let us cease to look for life, henceforth, through the old avenues of our fallen nature, or any of the trees of the garden, but let us seek it wholly through the way of the cherubim, and through His Person who is our new and living Way, and opens to us from the gates of Eden the way to the holy of holies, and the innermost presence of the glory of God. This idea of the holy of holies was indeed expressed in the ancient cherubim at Eden's gate, as well as in the tabernacle. The Hebrew word used with respect to the cherubim is the word Shekinah. "He made to Shekinah at the east of the garden of Eden, the cherubim and the flame of the sword." It was the same Shekinah glory that afterwards shone in the inner chamber of God's sanctuary. And it represented to the faith of Adam and Eve the same conception of God's heavenly presence and glory to which henceforth fallen man is permitted to rise through the person and work of the Lord Jesus Christ.

## SECTION II.—*Development of Redemption in the Remaining Chapters of Genesis.*

The plan of redemption thus revealed in its simplest germs to our fallen parents, grows more distinct and full in the subsequent chapters of this wonderful book. We trace this in three particulars.



## 1. PROMISES.

Gen. xvii:7; xlix:10.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people be.

The promise made to Adam and Eve is renewed repeatedly in the succeeding generations. First we see it unmistakably in the covenant with Abraham, Gen. xvii:7. This might seem to the casual reader to be simply the prediction of Abraham's posterity. But the apostle Paul through the Holy Ghost tells us, Gal. iii:17, that the word "seed" was intentionally used in the singular number to denote Christ personally. "Not seeds as of many, but thy seed which is one, that is Christ." And in the context he declares that God preached the gospel unto Abraham, and that our very hopes are linked with His ancient covenant. "They that be of faith are blessed with faithful Abraham."

Again, Gen. xlix:10, the promise becomes still more definite. It is not now the seed of the woman, or even the seed of Abraham, but the seed of Judah. But it is the same faithful, victorious Conqueror that we saw in the promise at the fall, with his mighty heel on the serpent's head, the true Lion of the tribe of Judah. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh came."

We have passed over the testimony of Enoch, which Jude tells us was also the promise of a coming Saviour, with special reference to His second

advent, and His millennial glory. "Behold the Lord cometh with ten thousand of his saints." This, though not recorded in Genesis, was undoubtedly known to the antediluvians as the gospel of Enoch, and reveals a much fuller knowledge of the plan of redemption than appears upon the record. We might also find a reference to Christ in the prophecy of Noah: "Blessed be the Lord God of Shem," and again, "He shall dwell in the tents of Shem." "He," is by many believed to refer to Christ rather than to Japheth.

## 2. SACRIFICES.

Gen. iv:1-5; viii:20-22; xv:9-18.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled a sweet savour, and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

9 And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of

three years old, and a turtledove, and a young pigeon.

And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

We have already seen that the coats of skins in Gen. iii. were connected with animal sacrifices, in recognition of sin and atonement. We find the sacrificial altar henceforth at every important stage of the patriarchal history. In Gen. iv:1-5, it is the center of the first act of religious worship in the Bible, as though it were fully established and accepted as God's appointed way of access. We find Abel, "at the end of days," that is the Sabbath day, coming with his bleeding offering as an expression of his obedience and faith; and the seal of God's approval is publicly and solemnly placed upon his act of obedient faith. And his offering, as well as his own subsequent death, becomes the type of the great Sacrifice of Calvary. Cain brings far richer gifts, but they are the fruit of the sin-cursed earth and the works of his own defiled hands, and they are rejected by the Lord, and the offerer too.

Next, in Gen. viii:20, the altar of Noah marks another crisis in the world's history, and seals the covenant which God establishes with the remnant of the race, for the next dispensation. For ages the world had reeked with abominable iniquities, and after long months of judgment it had become a charnel house of death and horror. But at last the floods of wickedness had been swept away by the waves of judgment, and even these have now subsided, and Noah's little household step forth from the sheltering ark which has carried them through the fearful crisis.

His first act is to rear an altar and offer upon it the sacrifices that he has brought from the ark. This was not the first time he had sacrificed, for the number of clean animals that he had taken in with him at the beginning implies that some of them were undoubtedly for sacrifice. But this public act receives the special seal of God's approval. What a beautiful answer to the ignorant objections of man's carnal reasonings against the unnaturalness and harshness of a religion that is based on the shedding of blood! As the crimson stains bathe the rude altar, and as the smoke ascends up to heaven, it is beautifully added, "the Lord smelled a sweet savor, and said I will no more curse the ground for man's sake; for the imaginations of the thoughts of his heart are evil and only evil continually." It would seem as though God made up His mind to expect nothing good from man in himself, and accepted the sacrifice of His Beloved Son instead; for His sake not only forgiving, but lovingly accepting the soul that trusted Him, as a sweet savor of Christ. And then to emphasize the lesson, and honor the offering more gloriously, suddenly He bends the gorgeous arch of the rainbow, like the very smile of heaven, above the smoking altar, as a token of His covenant of everlasting love and peace.

We pass on to the next period, and find the altar and sacrifice again in the life of Abraham, and amid all the vicissitudes of the patriarchal tent life. The covenant with Noah was not so important as the one that here is ratified by sacrifice again. That was

for temporal, but this is for enduring spiritual blessings, and it, too, is sealed by the shedding of blood ; looking forward like previous sacrifices to the great atonement.

In Gen. xv:9 the sacrificial scene is vividly described. First he points to the starry heavens and renews the promise of the future. And then the victims are selected ; a heifer, a she-goat, a ram, and a dove, and a little bird, perhaps a sparrow, in connection with which we afterwards find the most precious of the Levitical offerings. Separating them asunder, and leaving an open space between the parts, he places them before the Lord, and then waits for the token of the Divine acceptance. The birds of prey swoop down upon the altar, but the patriarch guards its precious deposit, and watches until the evening shadows have gathered about him. Then upon his senses there falls a deep sleep and a strange darkness, out of which the vision comes of a smoking furnace and a lamp of fire, which passes through the midst of the sacrifice as a seal of the Divine acceptance, and a symbol of the events which are to be connected with the future of his race ; especially the furnace of Egyptian suffering, and the pillar of cloud and fire that should lead them forth from its trials.

Then came again the voice of God, unfolding in all the fulness of detail the promise of the inheritance, and the very limits of the land which his seed shall possess. So we see that the sacrifice of Christ is the bond of our covenant, and the pledge of our in-



heritance. And in all this beautiful picture we may behold not only the offering of Jesus Christ but also the consecration of the living sacrifice of our own heart and being, which we too must lay naked and open at the feet of our Lord; guard from the birds of temptation that would snatch it from the altar; and then watch for the seal and manifestation of the Divine presence, which may come to us in deep darkness, and may bring the furnace of suffering, but which will be followed by the lamp of living fire, the baptism of the Holy Ghost, the covenant of God's eternal faithfulness, and all the fulness and blessedness of our land of promise, and our spiritual inheritance.

We need not dwell upon the subsequent references to sacrifice in the book of Genesis, further than to notice that the altar reappeared in the life of Isaac and the wanderings of Jacob, as the expression of their faith, and the center of their religious life and worship, and was to them undoubtedly the symbol of all they knew and claimed of the coming redemption.

#### 4. TYPES.

More fully even than in the words of promise, and in the sacrificial rites of the ancient dispensation, do we see the unfolding of redemption in its marvelous types. These are figures more manifest to us than they were to their own age. And the Apostle implies this when he says "they were written for our instruction on whom the ends of the earth are come."

These types are of two classes—namely, persons, and things. The first of the personal types in Genesis is Abel: The child of weakness and frailty, as his name implies, the shepherd, obedient, faithful, and righteous. He is called by Christ Himself “righteous Abel;” hated by his brother, and at last slain by his wicked hands because of his faith and testimony; and spilling his innocent blood upon the ground as a cry to heaven against sin; he is the vivid type of Him who was born in lowliness, as a root out of a dry ground; a great Shepherd of his flock; the faithful and true servant; the hated and persecuted victim of his brethren, and at last crucified and slain, and pouring out his precious blood as an appeal to heaven, not against sin, but for the sinner; and a cry for mercy, rather than for vengeance; “Whose blood speaketh better things than that of Abel.”

The next personal type of the coming Saviour is Isaac. In two respects he strikingly foreshadows his greater Seed.

First, His sacrifice on Mount Moriah is the figure of Christ’s great offering by his Father’s hand; and his restoration, of Christ’s resurrection. He was given back from the dead in a figure; and the figure was of Christ’s rising again.

And secondly, the marriage of Isaac to his sole wife, with all the beautiful and typical circumstances which accompanied Rebeckah’s wooing and wedding, foreshadows the call of Christ’s church, and the marriage of the Lamb to His bride.

The next personal type of Christ in the patriarchal age, was Melchisedeck, whose figure stands out in strange isolation, from his race and time, like a form suspended from the sky. The Apostle says he was "without father, without mother, without descent, having neither beginning of days nor end of life, and so is made like unto the Son of God ; who is a priest forever after the order of Melchisedeck." This can scarcely mean that Melchisedeck was literally without parentage or descent, but that his pedigree is lost in oblivion, and that his isolation makes him a vivid type of the great Redeemer. There are some who believe that he was literally an incarnation of Christ, the Son of God dwelling on earth for a time, even as he appeared to Abraham in the plains of Mamre in visible form, and ate and drank and talked with him. This we can scarcely accept without stronger proof than plausible inferences. But certainly he was a type of Christ, in his priesthood and kingliness, and in His two gracious gifts of righteousness and peace. These four ideas were distinctly expressed by the name Melchisedeck, and his two offices, as king of Salem and priest of the Most High God ; Melchisedeck meaning king of righteousness, and Salem signifying peace. No four words can express more fully the redeeming work and grace of Jesus : subduing and guarding us as our king ; receiving us to share his throne ; clothing us with his righteousness ; and blessing us with his perfect peace, as our Great High Priest.

The most beautiful of all the personal types in

Genesis was Joseph. He represents the Lord Jesus Christ as the beloved son of His father ; the victim of his brethren's hate and cruelty ; betrayed ; innocently suffering for the sins of others ; separated from his father for long years ; treated as a criminal ; living a life of toil and humiliation ; and suffering almost every possible privation and wrong in blameless innocence ; and then suddenly and gloriously exalted to be a Prince and a Saviour, and using his honor and power for the good of others and the salvation of the world. Pre-eminently does Joseph prefigure Christ as the loving and forgiving Brother ; bringing us tenderly and faithfully to the sense of our sin, and then generously forgiving us and helping us to forget our faults ; reconciling us by His love ; receiving us to His fellowship ; and sharing with us all the resources and riches of His grace and glory.

Besides these personal types of Christ in Genesis, we have several typical things that are fitted to foreshadow His redeeming work. The ark was the type of the way in which He shelters us from the judgment of sin, and hides us from the storms of life, carrying us through our spiritual death and resurrection, and bearing us through the tempests of life to the shores of that blessed kingdom where the covenant of Noah shall find its full realization, in the glories of the ages to come, and the new heavens and earth.

Not only the ark but the other emblems connected with the ark, the dove and the rainbow, all prefigure great spiritual truths in connection with the Gospel ;

the former representing the Holy Ghost in the several stages of His coming, both to the world and to the heart; and the latter foreshadowing the vision of the Apocalypse, when the rainbow round about the throne shall be the token of accomplished redemption, and the consummation of all the hopes and destinies of redeemed humanity.

The ladder of Jacob is also a beautiful figure of the new and living way which Christ has come to open between earth and heaven through His own person, and which He Himself has told us is the significance of the vision of Bethel. John i: 51.

Thus even in this early form do we see the grace of God beginning to unfold. And still more fully, no doubt, it was revealed to the believers of that time; for we know that they are linked with us in the household of faith, and have risen out of the sins and sorrows of their earthly experience to the inheritance of the saints in light, by the same pathway which we are treading now, and through the grace of the same great Redeemer, who has been the Hope of all the ages, and shall be the object of their adoring love, and ours, throughout the cycles of eternity.



# CHAPTER V.

## THE BEGINNING OF NATIONS.

### SECTION I.—*The Antediluvian Nations.*

Gen. iv: 16-26; vi: 1-5.

16 ¶ And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare Enoch; and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad; and Irad begat Mehujael; and Menujael begat Methusael; and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives; the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal; he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name *was* Jubal; he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron; and the sister of Tubalcain, *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

3 And the Lord said, My Spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be a hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

The human race divided immediately into two distinct families; the first and the older, from the race of Cain; the second in the line of Seth. The Cainites became the representatives of the world; the Sethites the professed followers of the true God. The former soon gathered into a civil community, and peopled the first city of human history. It

became the center of earthly culture, wealth, and wickedness. There originated the earliest arts and manufactures, the first artificers in brass and iron, the first great musicians, and the first proprietors of wealth and worldly estate.

The very names of the women of the race of Cain are expressive of earthly beauty and sensuous pleasure. Ada, Zillah, Naamah, signify beauty, music and sweetness; but the culmination was bloodshed and violence. Beginning with the murderer Cain himself, we soon meet a spirit of more daring and boastful crime in his immediate descendants, in the song of Lamech, "I have slain a man for wounding me, and a young man for hurting me, seven-fold is required for Cain, but seventy and seven fold for Lamech." In a few centuries the wickedness of this race has grown into such enormous proportions, that God can no longer endure it, and the deluge comes to purge the earth of its hideous and abominable burden.

The race of Seth stand for a while apart from the godless world, and openly profess the name and worship of Jehovah, Gen. iv : 26. "Then began man to call upon the name of the Lord," or rather "to call themselves by the name of the Lord," as the margin reads, that is to profess the true religion, and to recognize their dependence upon and fellowship with a living and present God. This we see beautifully exemplified a little later in the most distinguished link in this line, the godly Enoch. After a few generations, however, the two races mingled

in defiance of the Divine purpose that there should be enmity between the seed of the woman and the seed of the serpent. The sons of God, Gen. vi: 2, are attracted by the beauty of the daughters of men, and the races unite in ungodly marriages, the fruit of which soon appears in a very high state of physical culture and strength, but the most desperate moral and spiritual corruption, until the earth is filled with violence, Gen. vi: 5. This age closes with the catastrophe of the flood, and a new generation commences afresh the story of human history on the other side.

## SECTION II.—*The Family of Noah.*

25 And he said, Cursed be Canaan ;  
a servant of servants shall he be unto  
his brethren.

26 And he said, Blessed be the LORD  
God of Shem ; and Canaan shall be his  
servant.

27 God shall enlarge Japheth, and

he shall dwell in the tents of Shem ;  
and Canaan shall be his servant.

28 ¶ And Noah lived after the flood  
three hundred and fifty years.

29 And all the days of Noah were  
nine hundred and fifty years: and he  
died.

The race really begins anew in Noah, as it had in Adam. And God renews his covenant with the patriarch not only for himself, but for his posterity ; giving him the same blessing in natural things he had to Adam, and adding new promises and covenants with special reference to the security of the earth from the repetition of the awful judgment that had just engulfed it. The old benediction, "Be fruitful and multiply and fill the earth," is repeated, and the old dominion given over the animal creation, with the permission to use animal food, and the most solemn sanctions in regard to the protection of human life. And the rainbow arch is made the

token and seal of the promise that the flood of waters shall no more destroy the race.

The three sons of Noah are constituted the respective heads of the three great divisions of the human race, which are henceforth to spread abroad to the east, the west, and the south. All ethnological and philological researches lead us back to three great original races—the Aryan, Semitic, and Turanian; thus confirming the three-fold development of the race from the family of Noah, and from the three heads, Japheth, Shem, and Ham.

The future of the three lines is foreshadowed by the prophecy of Noah, Gen. ix. 24–27. Commencing with the family of Ham the prophecy refers especially to the line of Canaan, his son, and pronounces upon him and his race what has ever since been literally fulfilled. The subjection and destruction of the Canaanites by Joshua, the overthrow of Carthage by the Roman power, and the sad story of the African race even down to our own time, are but instances of its wider fulfillment. The race of Shem are especially distinguished in the prophetic vision by their religious privileges. Jehovah is to be their God, and to dwell in their tents. This has been fulfilled in the selection of the seed of Abraham as God's covenant people, and the religious privileges and glorious hopes which were linked with the future of the chosen race.

The prophecy respecting Japheth indicates great national prosperity and a multiplied posterity, "God shall enlarge Japheth." Dr. Young translates it,

“God gave beauty to Japheth.” The descendants of Japheth comprise more than half of the human family, and the most cultivated, civilized, and powerful nations of the earth.

The promise “he shall dwell in the tents of Shem,” may mean either God or Japheth. If the former, it has already been fulfilled in the manifestation of Jehovah to the Jewish people, and the coming of Christ to dwell among them in His incarnation, and earthly life. If the latter, it signifies that which has been so literally fulfilled, the fact that the Gentiles have superseded the family of Shem in their religious privileges, and have entered their tents as the heirs of their covenant blessings, and of their worldly place and power. Even the political control of human history has passed from the Semitic race to the line of Japheth; and the tents of Shem are possessed by his brother in almost every part of the globe.

### SECTION III.—*The Seventy Nations which sprang from the Family of Noah.*

Gen. x: 1-32; xi: 1-26.

Now these *are* the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and

Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur, and builded Nineveh, and the city of Rehoboth, and Calah.

12 And Resen between Nineveh and Calah; the same is a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,



14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat Sidon his firstborn, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite and the Arkite, and the Sinite,

18 And the Arvadite and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza: as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These are the sons of Ham, after their families, after their tongues, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The children of Shem; Elam and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba.

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

1 And the whole earth was of one language, and of one tongue.

2 And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us

a name, lest we be scattered abroad upon the face of the whole earth.

5 And the Lord came down to see the city and the tower, which the children of men builded,

6 And the Lord said, Behold the people is one, and they have all one language: and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.

10 ¶ These are the generations of Shem: Shem was a hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Salah lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Eber lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg:

17 And Peleg lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years and begat Reu:

19 And Reu lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug:

21 And Serug lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Nahor lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah:

25 And Terah lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

The genealogical tree of humanity, starting from the confines of the flood, spreads first into three great

trunks, and then speedily becomes subdivided into seventy smaller branches, which thus form the genealogical sources of the various races which have since peopled the world. This division into seventy is not accidental, but carries with it the idea of completeness, which is suggested even by the numbers which comprise it ( $7 \times 10$ ). The Jews were accustomed to speak of the seventy nations as describing the human family.

The names of these several lines are preserved in the tenth chapter of Genesis, and form a sort of chart of Ethnology of which we have still many traces even in our most familiar geographical and historical names.

Fourteen of these names comprise the line of Japheth. Thirty are found in the family of Ham. The remaining twenty-six belong to the Semitic race.

The first of the Japhetic tribes springs from Gomer. It is not hard to trace this name in the races afterwards known as Cimmerian, Cimbri etc., and such geographical names as Crimea, Cumberland and Cambridge.

Magog was the second progenitor of the Japhetic tribes, and his home was beyond the Caucasian mountains. His race is connected with the races of Tubal and Meshech in the prophecies of Ezekiel (chapters xxvii, xxxviii, xxxix). This identifies them with the races to which those names refer, and which we know are connected with the inhabitants of Russia. These names, Tubal and Meshech,

we find repeated in Tobolsk, the capital of Siberia; Moscow, Muscovite, and other familiar Russian names.

Madai was the father of the Medes. Javan of the Ionians or Greeks, Tiras of the Thracians, and the people of the Taurus mountains. Ashkenaz has left his name in the Euxine Sea, and, perhaps, in the continent of Asia.

Riphath reappears in the Rhiphœan mountains near the Black sea. Elishah is the source of the word Elis or Hellas, the district of the Pelopenessus where his descendants settled. Tarshish was the colonizer of Tartessus and Tarshish in Spain. Kit-tim left his name in Shittim, and the islands of Cyprus and Italy. Dodanim is recognized in Dardania, a district of Illyricum, and some think in the name Rhodanus, the ancient name of the river Rhone, thus connecting his descendants with the people of France.

Of the Hamites, Cush peopled the Assyrian plain, and left his son Nimrod as its proud despot, and then migrating south, gave his name to Ethiopia, where monuments as old as the sixth dynasty of Egypt have been found bearing his name. Mizraim's name frequently reappears as a geographical term for Egypt. Phut is found, in Nahum iii:9, in alliance with African tribes; and the city of But or Butor on the delta of the Nile perhaps retains his name. Canaan moved westward and settled in the land of Canaan, where eleven tribes are mentioned as the early inhabitants of the land. In the second and

third generations of the Hamitic family the names of Saba, Havilah, Sabtah, Raamah and Sheba are identified with regions in Arabia, and suggest many familiar names that have been derived from these early ancestors. Dedan is still found in the island of Daden in the Persian gulf.

A little episode now breaks the genealogical line, and the historian pauses at the name of Nimrod, who stands out as the most prominent figure of this ancient period. His name means "*a rebel*;" and the expression "before the Lord" seems to imply the proud defiance which neither regarded God nor man, and finally sought in Babel's tower to entrench himself, even against the heavens. It would seem at this period that God had given commandment to the human family to disperse in various directions, and thus occupy the whole earth. We read a little later that it was in the days of Peleg that the earth was divided, chapter x: 25; and perhaps he was commanded or commissioned to deliver and execute the divine message to that effect. Nimrod, however, refused to comply with the Divine order, and attempted to establish an exalted empire around the city of Babel, comprising a quadrilateral with the cities of Erech, Accad, and Calneh which afterwards formed the framework of the great Babylonian empire.

His impious attempt to build the tower of Babel was frustrated by God's miraculous interposition, and the confusion of human languages, compelling the rebellious tribes to obey the Divine command,

and disperse over the unoccupied earth. Nimrod went forth from his blasted ruin, and formed another empire farther east and north, around the great city of Nineveh, where the excavated mounds are to-day unveiling the marvelous confirmations of God's ancient word.

Between these two centers, Nineveh and Babylon, the sovereignty of the world long alternated ; and the name of Babylon has come to represent in type and mystery the last forms of the world's consolidated opposition to the kingdom of God, and in connection with which the last conflict of the ages shall come between rebellious man and his righteous and long dishonored Maker.

Returning to the catalogue of nations, the sons of Mizraim, namely, the Ludim, the Amamim, the Lehabim, the Naphtuhim, the Pathrusim, the Cashluhim, the Philistim, and the Caphtorim, recall to our minds the Libyans of Africa, the names of Memphis and Pathros in Africa, the Colcheans of ancient Egypt, the Philistines, the name of Palestine and the Copts of Egypt.

The sons of Canaan have left their traces still more definitely on later times. Sidon founded the great Phœnician capital that bears his name. Heth was the head of the Hittites, so well known. The Jebusite was the first inhabitant of 'Jebus or Jerusalem. The Amorite in the days of Joshua ruled seven of the great kingdoms of Canaan. The Gergashites, perhaps, have left their names in the land of the Gergashines. The Hivite, Arkite, and



Sinite, can be traced in the region of Lebanon, in the city of Tel Arka, and the stronghold of Sinas. The Arvadite is remembered by the town of Arvad in Phœnecia. The Zimite appears in Simra west of Lebanon. And the Hamathite gave his name to the great land of Hamath with the cities of Riblah, Antioch, and Hamath on the Orontes.

Shem's descendants next claim our attention. Elam was the founder of the nations inhabiting the district that comprises Persia, which was called by the name of Elam. Asshur was the ancient inhabitant of Assyria. Arphaxad settled in northern Assyria, and from his line came the chosen seed of Abraham. Lud was the ancestor of the Lydians of Asia Minor. Aram was the father of the Arameans and Mesopotamians, and the Syriac and Chaldaic languages are called the Aramaic. Uz, the son of Aram, was the ancestor of Job, and the name reappears in the home of this patriarch. Huleh settled near the sources of the Jordan, where Huleh is still found. Gether is identified with Geshur, the refuge of Absalom in Syria. Mash was the father of the Mysians, the people of Troy. Eber was probably the progenitor of the Hebrews. Peleg, his son, was the one through whom the earth was divided and colonized. Jocktan was the progenitor of the Arabian tribes, and the names of his descendants are nearly all preserved in Arabian localities, which it is not necessary to trace in detail. Sheba, Ophir and others are made familiar by later allusions in the sacred Scriptures.

These various tribes in the line of Shem occupied a circumscribed place, compared either with the Japhethites or Hamites, being chiefly limited to Mesopotamia and Palestine; but from their narrow limits, all the world's true light has gone forth, until their brethren have been glad to dwell under its beams, and Japheth has come to reside in the tents of Shem.

SECTION IV.—*Subsequent Development of the Nations.*

We have already referred to the ambitious achievements of Nimrod, and his great world empire; the founding of Babylon, Nineveh, and the neighboring cities whose monuments and ruins still attest their ancient power and glory; and also to the dispersion of the nations in the time of Peleg, probably by Divine revelation, and afterwards the enforcement of the Divine purpose by the confounding of human languages.

All through the Scriptures we trace a distinct Divine purpose in connection with the location and distribution of the various nations. The Word of God distinctly declares that when the Most High divided the nations, he placed the bounds of their habitation with reference to his chosen people, and his plan of providence and redemption, Deut. xxxii:8. In Acts xviii:26, the apostles declared to the ethnologists of Athens that "God hath made of one blood all nations of men, for to dwell on all the face of the earth: and hath ordained the times

before appointed, and the bounds of their habitation ; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

The enterprises of human ambition have been permitted and overruled by the hand of God for the working out of His sovereign will.

In the later centuries we find the nations crystallizing under successive empires, aspiring to universal dominion, and reaching it at length. In the colossal world powers of Daniel's vision, four great empires appear arrayed against the kingdom of God. There were two others which were not included in Daniel's vision, but had already finished their career ; namely, Egypt and Assyria. The next four were Babylon, Medo-Persia, Greece and Rome. The series is closed with the mystical Babylon of the visions of Daniel and John. And then shall come the kingdom of our Lord and Saviour Jesus Christ and His glorified saints, which shall never pass away ; and earth at length shall be ruled in peace and righteousness, and rescued from the wrongs and oppressions of the ages of the past.

There is a dark figure associated with all earth's national developments. In the vision of the Apocalypse they are represented as great beasts rising out of the troubled sea, and a dragon gives to each his authority and power. They are all but Satan's counterfeits, and his attempts to be a god, and rule instead of God on earth.

The world will never have good government until

all its monarchies and republics have been superseded by the everlasting kingdom of our God and His Christ.

SECTION V.—*Hybrid Races.*

Several of these, sprung from the chosen seed, but not in the direct line of the Covenant, appear in the Book of Genesis. First there is the Ishmaelite race which culminates in the Arab tribes, one of the most singular peoples of human history. Next, come the wicked tribes of Ammon and Moab, descended from the unnatural daughters of Lot.

Next we have the Edomites, who came from Esau, and occupied for many centuries a prominent place in close connection with the kingdom of Judah. And, later, the Samaritans arose from the mingling of the Jewish remnant after the captivity, with the population of Assyrian colonists imported by the conqueror into Palestine.

## CHAPTER VI.

### BEGINNING OF THE HEBREW RACE.

Gen. xi:16-32; xii:1-9.

16 And Eber lived four and thirty years, and begat Peleg, etc. etc.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

3 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their

substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Succoth, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on still toward the south.

The time has now come when humanity is to make its third departure. The first was under Adam, the head of the entire race. The second was the Covenant with Noah. And now the third begins with Abraham, the tenth generation after Noah, who becomes the head, not of the entire race, but of a separate people, chosen out of all the families of men, to be the special depositories of Divine truth, and the witnesses for God and the true religion throughout the coming ages; and also to form a clear genealogical line for the advent of the promised Seed.



## CHAPTER I.—The Origin of the Hebrews.

1. Their most distant ancestor was Ezer, the grandson of Arphaxad, and the great great-grandson of Shem, on the one side; and on the other the sixth direct ancestor of Abraham.

The name Ezer has given to the race their name of Hebrews. It signifies an emigrant, or one who has crossed the river, the reference being to those who had come over the river, or from beyond the river Euphrates, westward and eastward.

2. The call of Abraham was the next step. It came to him in Mesopotamia, where he had already acquired valuable possessions, and occupied a position of influence.

The remains which recent excavations have discovered have shown that the region of Mesopotamia from which he emigrated, had at that time reached a very high degree of culture and wealth. And Abraham's city Ur was one of the two chief centers of Chaldean civilization.

His ancestors, however, and family, were idolaters, as we learn from Gen. xiv. 5. "Your fathers of old dwelt beyond the river, and they served other gods. And I took your father Abraham from beyond the river, and caused him to go into the land of Canaan, and multiplied his seed, etc., etc."

God came to Abraham in a special Divine revelation, as we learn from the words of Stephen, Acts xiii. 16. "The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he

dwelt in Haran, And said unto him, Get thee out of thy country, and from thy kindred, and go into the land which I shall show thee, etc." This call was accompanied by the promise, "I will make of thee a great nation, and I will bless thee and make thy name great. and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee ; and in thee shall all the families of the earth be blessed."

This call involved Abraham's separation from his country, from his friends, and from his home. And henceforth the word separation is one of the key-notes of the patriarch's life, as it is the specific idea of the Jewish people. Separated first from all his former ties, he is afterwards separated, step by step, from every earthly thing ; from the inhabitants of the land to which he came ; from his nephew Lot ; from Hagar and Ishmael ; and even at last, from the child of promise, in the final sacrifice of his dearest affections and hopes on the altar of Moriah. He was thus the fitting ancestor of a people who were to embody the idea of separation from the world, and dedication to God as His peculiar people.

Next followed the Covenant promise, which included three great particulars, namely: First, the literal seed, which should be as numerous as the sand upon the seashore, Gen. xiii:16 ; meant, undoubtedly, to be the type of the earthly seed.

Secondly, the great Personal Seed, the Lord Jesus Christ and all his spiritual offspring, including the

children of faith to the latest generation; signified by the stars of heaven, Gen. xv: 5.

Thirdly, the land of Canaan as an everlasting possession, Gen. xiii: 15. This is yet to be literally fulfilled in the restoration of Israel, and their eternal possession of the land of covenant promise. Gen. xv: 18, xvii: 8, xxiv: 7, xxvi: 4, Num. xxxiv: 12, Deut. xxxiv: 4, Acts vii: 5, 2 Chron. xx: 7, Ps. xxvii: 22-27, Ps. cxii: 2.

SECTION II.—*The Purpose of God in the Separation of the Hebrew Race.*

1. To preserve and educate a holy and peculiar people for himself. The original purpose of God announced in the first promise of redemption that there would be enmity between the seed of the woman and the seed of the serpent, had been constantly disregarded hitherto.

The race of Seth had soon become blended by intermarriage with the godless world, and the deluge was chiefly caused by the wickedness which resulted from this intermingling.

In a little while the memories of that awful judgment were obliterated; and a knowledge of the true God, and a life of faith and godliness seemed likely to perish from the earth in the overflowing tides of human selfishness and ungodliness.

It was, therefore, indispensable that some portion of humanity should be separated from the mass, if the true religion was to be preserved. This was for the next two thousand years the design of the Jew-

ish Theocracy, and this is the specific character of the Christian church.

Its very name "Ecclesia" means called out and it ceases to be the church of Christ, when it becomes conformed to and mingled with the ungodly and evil world.

The Jewish people are still separated from other nations, as one of the miracles of Divine providence for the further ends which are still to be accomplished in connection with the Divine plan.

2. To receive and preserve the oracles of God, the revelations of His will, His covenants with His people, His written word, and the ordinances of revealed religion.

The services rendered to future ages in this regard by the Jewish people are invaluable and incalculable. This the Apostle mentions as the chief advantage of the Jews, that "to them pertain the Oracles of God." We owe to them the very records we are now studying, and the later scriptures which they so reverently guarded, and so zealously transmitted to succeeding generations. To them, also, we owe the Divine law, the types and ordinances of Divine worship, the holy Sabbath, and indeed, all we know of the true and living God.

3. To furnish an ancestry for the Lord Jesus Christ, in a clear prophetic line, which could be a Divine credential to His heavenly character and true commission. This is the highest distinction of the Jew,—that he has given to us the Ideal Man, the true head of the human race, and the hope of all races.

the Desire of all nations; and that by his own sacred writings, and the genealogical tables of the past, he has made it certain to us that this man is the very one that has been promised from the beginning, as the true head of humanity, and the very heir of Israel's highest honors and royal throne.

Let us never forget, as we look upon the Jew, that he is the brother of Jesus of Nazareth, and has given to us our precious Saviour and dearest Friend.

4. The Hebrew race was designed to be not only the depository of truth and religion for future times, but also the light of the world in his own times, and throughout the dark ages of the Old Testament. From Jerusalem went forth all the light the world possessed for ten centuries. It is probable that the teachings of Moses had a much wider influence on surrounding nations, and on the ideas and philosophies of ancient heathen peoples, than can be now fully traced. So that much of what was the approximation of truth in the writings of ancient literature, was a reflection of the Divine light which shone through God's ancient people.

The influence of their national life in its purer days under Joshua, Samuel, David, Solomon, Jehoshaphat, Hezekiah, Josiah, and the results of the teaching and example of their great prophets, and even isolated individuals, such as Elijah, Elisha, Jonah, Daniel in Babylon, Esther in Persia, and others like them were immeasurably important, and influenced the history of these nations to a degree of which we can form some idea from the place which



Daniel occupied in Babylon and the regard which Cyrus showed to the captive Jews of his mighty empire.

5. The Hebrew race was also destined to be a monument and an example of God's faithfulness, holiness, and mercy ; and of the principles of Divine government as exemplified in His dealings with this nation through all the period of their history. Even in their bitterest trials, they are the Divine epistle read and known of all men, showing forth to the world and the future the righteousness of God in his judgments upon sin, the faithfulness of God in fulfilling His promises, and the signal long-suffering and patience of God in bearing long with sin, and making His grace more signal in the light of man's provocations and unworthiness.

What invaluable lessons and illustrations of truth and righteousness have been given to the world in the record of His dealings with the patriarchs ; with Israel in their redemption from Egypt, and their life in the wilderness ; with Joshua and those that entered into the land ; amid the declensions of his people during the four hundred years of the Judges, with Saul, David, and Solomon ; and amid the innumerable vicissitudes of the later stages of the divided Hebrew kingdom down to the captivity of Judah and the dissolution of Israel ; and still later in the varying scenes of the Captivity and the Restoration. How vividly can we see the great principles of Divine righteousness ; the fruits of sin ; the glory of true living ; the mercy and faith-

fulness of God, as this ever-changing kaleidoscope of human character and Divine government, moves before the eye of faith as a drama of life, and a living object lesson of moral and spiritual teaching.

Not even the New Testament contains anything like the fulness of character-teaching, and personal illustration of the principles of Divine truth, as do these ancient records. The New Testament contains the principles which they illustrate much more fully and clearly. But we must go back to the Old for their vivid and varied illustration.

Not for themselves did these ancient generations move across the stage of time. They have been made a spectacle unto angels and unto men. For us they erred and suffered. For us they lived and died. And even their sins and sorrows have become an invaluable heritage of holy instruction for us "on whom the ends of the world are come."

### SECTION III.—*Subdivisions of Hebrew History and Subsequent Developments.*

The history of the seed of Abraham has been variously divided by different expositors and historians. The following seems to be as simple and complete as any analysis that can be made:

First.—The patriarchal stage, in which God dealt with them as with a family.

Second.—The Mosaic Period, in which God emancipated them as a race.

Third.—The Theocratic Period, from Joshua to

Samuel, in which God dealt with them as a nation of which He was the direct king.

Fourth.—The Monarchial Period, from Saul to Solomon, in which God constituted them into a human kingdom.

Fifth.—The divided monarchy, from Rehoboam down to the dissolution of Israel, and the captivity of Judah, in which God suffered them to be broken into two kingdoms, and yet maintained covenant relations and dealings with both, through His prophets and messengers.

Sixth.—The captivity during a period of seventy years, in which God dealt with them in discipline as disobedient people.

Seventh.—The Restoration Period under Zerubabel, Ezra, and Nehemiah, and the centuries following, which might be called the time of Expectation.

Eighth.—The Messianic Period, during which God came to them personally in His promised Son, fulfilling the prophecies of the past, and offering to them the blessings of the Gospel, only to be rejected and crucified, and compelled to reject His apostate people, and deliver them over to the ages of judgment and sorrow, which have since been completing the record of their strange and eventful history.

#### SECTION IV.—*Present Condition of the Hebrew Race.*

1. They are still preserved as a separate people, distinct from all other races; and manifestly pre-

served in their isolation for some great Divine purpose yet to be fulfilled.

2. Notwithstanding ages of unparalleled cruelty, injustice, and inhumanity, they remain in undiminished numbers, one of the most vigorous races of the human family. Indeed they are rapidly increasing, and their population to-day probably equals that of their most prosperous history at any period in the past, while their influence and wealth are pre-eminently beyond proportion as compared with the nations among whom they dwell. They are the leaders in literature and journalism in many of the European nations. They are the financial kings of the world, and they are compelling the respect, and even fear, of the Gentile communities where they are scattered abroad.

3. They are distributed in almost every nation under heaven, as an evident part of the divine plan in their future destiny. Thus they touch all the springs of modern government; know all the languages of earth; have access to all the channels of human life and influence. Should they be converted to Christianity, there is no instrumentality on earth that could so suddenly and effectually be made available for the evangelization of the entire world.

4. The great leaders of the nation still remain in unbelief, growing still more persistent in their antagonism to Christianity, or their indifference to any truly spiritual religion, and yet remaining steadfast to the faith and traditions of their ancient covenant.

5. According to the Divine word there remains and has ever existed during the Christian centuries, a little remnant according to the election of grace ; a few out of the many, who from time to time are led to turn from unbelief and accept the true Messiah. This number has been considerably increased in recent years. And several truly remarkable movements of entire communities toward the Christian faith, have been among the most marked signs of our own times ; and anticipations of the day when the entire nation will look upon Him whom they have pierced, and mourn with evangelical repentance and true Christian faith.

#### SECTION V.—*Future Prospects.*

1. They are yet to be restored to their own land, and inherit according to the Abrahamic covenant the possession which was given as an eternal and inalienable patrimony. (Isa. ix; Romans xi; etc.)

2. They are also to be converted to the true Messiah, and to accept Him whom they crucified as their King and Lord. (Zech. xii: 10.)

3. They are to be severely tried in the furnace of persecution and suffering in the last days, and a large proportion of the race will perish in the fearful ordeal. (Zech. xiii:9; Dan. 12:1.)

4. They are to be delivered by the Personal Coming of the Lord Jesus Christ, and to be restored during the Millennial ages, to the sovereignty of the world as the queen of nations, and Christ Himself their personal and visible king; and all the glories



of David's and of Solomon's throne fulfilled in the peaceful, righteous and happy Millennial age; during which they themselves will doubtless be employed as the Divine witnesses and instruments of testimony and salvation to the world, and so through them "shall all the families of the earth be blessed." (Zech. xiv:14; Rom. xi:26; etc.)

## CHAPTER VII.

### BEGINNING OF THE LIFE OF FAITH.

The book of Genesis is especially instructive as an expression of the life of godliness, and the true principles of faith and obedience. These are really the same under all Dispensations. And so the Apostle in the Epistle to the Hebrews, in giving us the most complete illustrations of true faith, goes back to the very beginning, and chooses his highest examples from this ancient record.

The development of these various examples seems to shape itself almost into a symmetrical chain which comprises every aspect of the life of godliness.

The first example, Abel, as we might naturally expect in the commencement of the series, is an illustration of justifying faith. The second, Enoch, leads us a step farther to sanctifying faith. The third, Noah, teaches us the principle of testifying and separating faith. The fourth, Abraham, illustrates the obedience of faith. The fifth, Isaac, is a beautiful type of the patience of faith. Jacob, the sixth, reveals to us God's marvelous grace, in the discipline and training of faith. And the seventh, Joseph, crowns the series as a monument of the trial and triumph of faith over injustice and suffering.

All these characters have contrasts. Abel shines

more gloriously in the shadow of Cain. Enoch stands out from his own generation like a silver lining on the dark cloud. Noah is distinguished from the antediluvians by his character, and destiny, and deliverance. Abraham has Lot as his foil. Isaac is linked with Ishmael in unequal association. Jacob is the opposite of Esau. And Joseph's loveliness is enhanced by the harshness and cruelty of his brethren.

Thus light and shadow move on together, and both reveal more perfectly the picture of truth and true living.

These seven pairs stand for great principles, quite as much as the individual characters already referred to. Abel and Cain represent the opposite principles of grace and nature. Enoch and Lamech stand for holiness and worldliness. Noah and the antediluvians represent the ideas of separation on the one hand, and judgment on the other on all who become allied to the evil world. Abraham and Lot perfectly express the conceptions of faith and sight. Isaac and Ishmael are declared by the Apostle to be types of grace and law. Jacob and Esau represent respectively the spiritual and the fleshly man. And Joseph and his brethren illustrate the triumph of innocence and suffering on the one hand, and the ultimate retribution of selfishness and sin on the other.

Let us, however, look a little more in detail at each of these personal types of life and character.

SECTION I.—*Abel or Justifying Faith.*

Heb. xi: 4.

<p>4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was</p>	<p>righteous, God testifying of his gifts: and by it he being dead yet speaketh.</p>
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1. We see the faith of Abel in the recognition of sin implied in his sacrifice. This was the chief distinction between his offering and Cain's. The latter came to God as one on equal terms, acknowledging no need for expiation or sacrifice, and presenting his offering as a friend to a friend.

Abel took the place of a guilty sinner, deserving the death which he witnessed in his substitute, and from which he claims exemption only through the vicarious sufferings of that substitute and sacrifice.

Cain refused all this, and so he lost the forgiveness which Abel found, and Abel lost the sin which he confessed. The latter knelt a penitent, and rose a justified and righteous man. The former began by saying "I have not sinned," and ended by the bitter cry, "My sin is greater than can be forgiven." This is ever the gateway to heaven, "If we confess our sins, He is faithful and just to forgive us our sins." "Only acknowledge thine iniquity." God can forgive anything, but he cannot pass over a farthing in His book of accounts. He never ignores or cancels the account. It must be fully acknowledged, and then it must be fully satisfied through Christ's atonement. Then, though it be written in scarlet, and be a debt of ten thousand talents, the promise is

forever true, "He that confesseth and forsaketh his sins shall have mercy."

2. Abel's faith not only recognized sin, but also the Divine provision for its expiation through sacrifice. He did not expect acceptance because of his personal character or his works; nor did God make these the ground of his acceptance. The Apostle says, "God testified of his gifts." He was a poor worthless sinner, but his offering was the type of God's own perfect Son, and carried with it all the value of the person and work of the Lord Jesus Christ. Therefore Abel was justified just as we are, on account of the blood and righteousness of Jesus Christ. God has already testified of this gift, what he has of no other, "This is My beloved Son in whom I am well pleased." And all who bring it and identify themselves with it, will share that commendation and benediction. God will say of them, "My beloved Son in whom I am well pleased." "Thou art all fair; there is no spot in thee." This is the meaning of the Apostle's language, "In whom he hath made us accepted in the beloved;" and of the Saviour's prayer, "That the love wherewith thou hast loved me, may be in them and I in them."

3. Abel's faith not only recognized the sin and the sacrifice, but also the efficacy of the sacrifice, and his acceptance on account of it. He believed that he was accepted and justified, and so entered into all the joy and rest of a full assurance of faith. Hence we are told by the Apostle, "By faith Abel obtained



witness that he was righteous." It was not by feeling ; it was not by the subsequent fruits of his life ; it was not by inferential reasoning ; but it was by simply believing God's testimony to his offering.

So the sinner must still not only acknowledge his sin and accept his Saviour, but he must fully and firmly believe that he is accepted, justified, and admitted to the place of sonship and perfect blessing in the love and grace of the Father. We must take this assurance by simple faith. We must believe the record which God hath given us of His Son. We may weep and pray, but all will bring no rest, until we honor God by simply believing His own testimony concerning His Son, and concerning our place of acceptance when united to him.

Notice what Abel believed. Not only did he accept the place of forgiveness, but he obtained witness that he was righteous. He stood in the place which man had occupied before he fell, as fully justified as though he had never sinned. Nay, more, the sinner is as fully justified when he accepts the righteousness of Christ, as though he had performed the very acts of righteousness, which the Lord Jesus fulfilled in his stead. This is the New Testament doctrine of justification by faith. It is as old as Eden. And Abel fully understood it, and experienced it.

This was the pathway of life for all the Old Testament saints.

This was the message of Habakkuk, for all to

read in its vivid and vehement characters, even as they run; "The just shall live by faith." This was the glorious theme of Paul. This was the keynote of the Reformation. This was the turning point of Whitfield's life, and the great message of his marvelous ministry. This is still the only gospel that can save sinners; and the only solid ground on which sinners can build for sanctification, for the fulness of the Christian life, and for the hope of glory.

May we all know the faith of Abel, and stand with him at last as He shall lead the everlasting song in the choirs of the ransomed. "Worthy is the Lamb that was slain, and hath redeemed us by his blood."

## SECTION II.—*Enoch, or Sanctifying Faith.*

Heb. xi: 5.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated | him: for before his translation he had this testimony, that he pleased God.

Some men's biographies are greater than the lives they record. But one sentence tells the story, in the case of Enoch, of a life whose loveliness and sublime issue has never been approached by any mere human experience, whether in the glory of his character, or the grandeur of his destiny.

"He walked with God." "He pleased God." "He had the testimony by faith, that he pleased God." "He was not, for God took him." "He was translated that he should not see death."

The personality most prominent in Enoch's life,

was not Enoch, but God. He was more noticeable for his Companion than for himself. This is the glory of true holiness : it hides us in the presence of our God. This is the true meaning of godliness. This is the true secret of divine holiness. It is not mere Christlikeness, but it is Christness—Christ in us. Such a life alone can please God. The only thing that can meet the requirements and expectations of God's law, is the spirit and nature, and very life of His dear Son, reproduced in us. "Therefore the love wherewith Thou hast loved me, shall be in them, and I in them," Christ says. Would we, therefore, please God, let us receive the very Person of His dear Son, and offer Him to God as the one unceasing burnt offering and frankincense of our life. Then shall we also have the testimony that we please God, for the Spirit always bears witness to Jesus and His glory. Then shall we be able to believe that we please God, without any fear of exalting ourselves and claim the very highest place in Christ, while we hold our-selves ever in the lowest abasement and self-renunciation.

Then, too, may we know that we shall be with God forever : and Christ in us shall become the Hope of glory. Then shall we be robed and ready for the Bridegroom when he comes, and have the wedding garment which Rebekah wore—even her husband's robes to cover her person, and hide her face.

Divine holiness, therefore, is linked very closely

with that which Enoch's translation sublimely foreshadowed, the second Coming of Christ, and the rapture of his waiting people to meet him in the air. Enoch's life was animated by this hope, and it was his especial testimony to his own generation. "Behold the Lord cometh with ten thousand of his saints." Therefore, God signalized it in his own experience, by making him the first glorious illustration of it. Let God's people hear to-day the solemn whisper, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments." "The marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted that she should be arrayed in fine raiment, clean and white. The white raiment is the righteousness of the saints."

### SECTION III.—*Noah, or Separating Faith.*

Gen. vii:1; Heb. ii:7.

And the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation.

7 By faith Noah, being warned of God

things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

We have already seen that the cause of the deluge—or rather of the corruption which necessitated the deluge—was the mingling of the godly and the worldly seed; and the failure of the descendants of Seth to preserve that line of separation which God had indicated at the beginning.

Noah stands out, however, as a distinguished exception to this universal conformity to the world, and for this cause, he and his family are preserved from the common corruption and judgment.

The same tendency is sweeping away the church to-day: and the issue will be, not a flood of water, but a flood of fire. The lessons of Noah's life are, therefore, peculiarly timely and important at this crisis. For our Lord has said that in the days of the Son of man, it shall be precisely as it was in the days of Noah.

1. We see the faith of Noah manifested in his believing the word of God with respect to the coming judgment on the old world. The reason that God calls us to give up this present world is because it is doomed. Like Christian we are in the city of Destruction, and we are fleeing from its impending flames. The world will not believe this, but is making its calculations in defiance of Divine warnings, and looking forward on an unbounded future. But true faith looks through its glass at the splendid palaces and monuments, and lo, each of them has become a sepulchre, nay, its magnificence is driven like ashes in the whirlwinds of the last conflagration. And it turns away from things so transient and uncertain to seek a city that hath foundations, and find in heaven, a better, even an enduring substance.

Noah looked upon the world around him in the light of a century later, and saw it all a hideous wreck of perishing millions. The men around him laughed and scorned because they saw no sign of any such catastrophe in sea or sky. So the apostle Peter tells us that in our day there will come scoffers who shall say, "Where is the promise of His coming; for since the fathers fell asleep all



things continue as they were from the beginning ?” It is the philosophy of blind, cold naturalism. God’s answer to it is the gospel of his second Coming, the message of warning which proclaims the doom of all earth’s pride and power. Nothing will more help us to separate ourselves from the world, and rise above its pride and power, than the belief and realization of this great and portentous truth. “The world passeth away.” “The Lord cometh.”

2. Noah not only believed in the coming catastrophe, but prepared for it, and built the ark of refuge according to the Divine prescription and specifications. And then at the appointed time when there was no portent on the cloudless sky, and no sign of the coming tidal waves of judgment on the earth or sea, entered into his refuge, and shut the door upon all that seemed substantial and real around him. His faith was practical. He did something. He did it all his life long. And he did it up to the very end. For one hundred and twenty years he continued to build the ark ; and when it was finished, he showed his faith by committing his family, and all his belongings to it, even when to others it may have seemed the height of folly and fanaticism.

So faith not only separates itself from the present world, but it lays hold upon the hope of the future, and prepares most practically, patiently, and persistently, according to God’s plan for the issues which it foresees.

Christ is our ark. But there is a sense in which

although that ark is finished, we have to practically build it into the structure of our entire life. Our whole Christian experience, like Noah's work, is the putting on of Christ, the building up of the house of faith and holiness of which Jesus is the substance, with the imperishable materials of his grace, and by the agency and energy of his Holy Spirit, so as to stand the test of that coming day.

3. Noah not only prepared for the future, but he also separated himself from unholy association with the men and women of his own generation. And not only by his life did he stand thus apart, but by his testimony, he bore fearless and faithful witness against their wickedness, and warned them of the coming retribution. The Scriptures call him "A preacher of righteousness." And the Apostle says in Hebrews "that he condemned the world, and became heir of the righteousness which is by faith." We cannot bear effectual witness against the world until we get above its life, and out of its evil influences. We cannot do men good so long as we are on their level. Separation is indispensable to successful service.

But even success is not necessary to acceptable service. Noah's preaching seemed the most fruitless that mortal ever attempted. For one hundred and twenty years he labored in vain. Nor was he alone. For the Spirit of God also strove with men all those years. It is not a sign, therefore, that our work is not Divine, because sometimes the fruit is

delayed, and men even grow more obdurate in their rejection of our message.

At last the message and the messenger were abundantly vindicated. The time came when the world would have given all it was worth for the lowest place in Noah's house of safety ; but it was too late.

Noah let them have their farms and stores for a little while, and then God gave it all to him as he came down from Ararat that glorious morning under the magnificent arch of yonder rainbow, and looked once more upon the loveliness of earth—it was all his own. There was no rival to dispute his title to any of its ample fields and vast estates. Noah had become the heir of the world, simply because he had given up the world.

The day is coming when we, too, shall understand how “he that loveth his life shall lose it, and he that loseth his life for my sake, shall keep it unto life eternal.” And no man who has left houses or lands or possessions for Christ, shall fail to receive a hundred fold in the times of restitution when the Son of man cometh.

Let the world have its real estate, its mansions, its stocks and bonds. Christ is keeping it all for his waiting people who can afford for a little to let the world go by. “Blessed are the meek, for they shall inherit the earth.”

This is the true secret of separation from the world. We do not want its old title, for it is defective. We are going to get it all with a better

deed from the original owner, in a little while. And therefore we refuse to invest our money in the poor life interest the present usurper can only give us. But we need to be separated, not only from the society of the world, but from its spirit; by a true death and resurrection, in our inner life, with the Lord Jesus Christ.

4. The Flood was the type of this spiritual experience. The apostle Peter says of Noah that he and his family were saved by water. "The like figure whereunto, even baptism, doth also now save us (not to the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." That is, the flood which buried the sinful world, and thus saved Noah from the engulfing waves of sin, is the type of our death to sin with the Lord Jesus now, and our resurrection life through Him to a new world of purity such as was prefigured by the new dispensation upon which Noah entered after the flood.

We may go out of the world all our days, and yet have the world in us, all the more idolatrously just because we are denied its enjoyments. It is in the heart that the world must die. The true world that we are to hate and shun, is the love of the world. Therefore the Apostle says that "by the cross of Christ the world is crucified unto me, and I unto the world."

It is only as we really know in our spirit the meaning and the experience of that death, and rise

with Him to the new nature and the new inheritance, that the world can attack us no more. Risen with Christ, "we seek the things that are above, where Christ sitteth on the right hand of God." "For we are dead, and our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory."

SECTION IV.—*Abraham, or the Obedience of Faith.*

Heb. xi:8-10, 17-19; Gen. xii:4; xiii:8, 9; xiv:14-16; xv:5, 6; xvii:1-5; xxii:1-3; xxii:10-18.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

17 By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and out of Haran.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 Is not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt* take the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them

unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham; and he said Behold, *here I am*,

2 And he said, Take now thy son thine only *son* Isaac, whom thou lovest and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.



10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered it up for a burnt offering in the stead of his son.

14 And Abraham called the name of

that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

15 ¶ And the Angel of the Lord called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Abraham's faith has about it a many-sided fulness which makes it difficult to classify it under any single aspect, in conjunction with other types. For in some sense it embraces the features of all the other types, and is indeed the archetype of faith for all time. Hence the patriarch has been called "the father of all that believe." And yet its lessons come with great propriety after the three types already presented, as showing the fulness and entirety of the spiritual life into which God will lead his obedient children when they have learned with Abel, Enoch and Noah, the three-fold secret of justification, sanctification, and separation.

We have called the special feature of Abraham's faith, obedience—simply because the Holy Spirit has used this word as the first emphatic lineament in the picture of the patriarch's faith. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, OBEYED." Following the Divine picture we notice:

1. In Abraham we behold faith obeying God's command. Faith meets us in the very beginning,



as an act of obedience. It is not optional with us whether we shall believe God or not. "This is his commandment that we should believe on the name of His Son Jesus Christ." This makes faith our highest service. This also takes from the act of faith the personal responsibility, and places it upon God. If we are simply obeying His orders, He will be responsible to carry us through.

This gives to faith a very practical character. It ceases to be an intellectual assent, and becomes a real act and a decisive committal of our will, and all the forces of our being.

*End* \* Hence we find in all the great results of faith in God's word that it was connected with decisive and courageous action, and it was in the *doing* that the blessing came.

Israel must go forth before the sea could divide. Naaman must wash in the Jordan before he could be clean. The paralytic must take up his bed and walk before he could be healed.

And James sums it all up in the impressive words, "Show me thy faith without thy works, and I will show thee my faith by my works."

Abraham's faith would have been an idle dream, if he had not done something that involved the risk and committal of his whole life to Him whom he believed.

2. Faith believing in God personally, before it believes even God's promise. Abraham *believed* God. His faith rested on the bed-rock of God's own personal character and faithfulness, before it even

leaned upon the pillars of promise that rose from the foundations of that rock. True faith is not believing in words merely, even Divine words, but believing on the Lord Jesus Christ. How beautifully we see it in the Syrophœnician woman, who had nothing but Christ Himself, and yet clung to Him before she had a single word from His lips, and then believed it just because it was His word. This was the reason why Abraham could trust even in the dark hour, when God's very words seemed somehow contradicted by the command to offer Isaac. He did not understand, but he still trusted.

This personal aspect of faith, the leaning of our heart upon the living God Himself, is best expressed in the simple word *trust*. What an awful significance it gives to unbelief that it is refusing to believe God; and not merely the rejection of a statement or a truth, but a direct assertion of want of confidence in God Himself.

3. Faith trusting God in the dark. "He went forth not knowing whither he went." Later, the way gradually became more precisely determined, but at first it was indefinite and dark.

This is faith without sight, and this is essential to faith. When we can see things clearly, it is often mere reasoning, and not faith at all. How wondrously the navigator sails by what he calls "dead reckoning." Day by day, he marks his path upon the chart, as if following a chalk line upon the sea. And at last he knows just when the head

lands are coming into view, and yet he has seen no point of land. His calculations are all from above.

And so faith looks up and sails on in the light of heaven upon the trackless sea, content to know

“He knows the way he taketh,  
And I will walk with Him.”

4. Faith, next, believing the Divine promise. Having learned to go without exact light, it must now learn to receive the light of promise, and fully credit it, even long before its fulfillment; and, indeed, when that fulfillment seems most improbable on natural grounds.

God promised Abraham a son, and yet He withheld for a long time the fulfillment, while in the meantime every natural cause seemed to render it impossible.

But Abraham believed, as the Apostle expresses it, “against hope,” and was fully persuaded “that what He has promised he is able also to perform.”

So we must take God’s Divine word when He gives it; and specifically believe it, and expect it to be accomplished; whether it be the word of pardon, of sanctification, or of answered prayer in any other particular.

5. Faith not only believing, but confessing its confidence. Not only did Abraham believe that God would give the child of promise, but he began immediately to act as though God had given what He had said. Therefore we are told that his faith “called the things that are not as though they were.”

So we must not only claim, but confess our blessings; and regard the things which are still future, as accomplished in God's purpose. "When ye pray believe ye have received the things that ye have asked, and ye shall have them."

6. Faith yielding up the world because it has a better inheritance, and a better title even to the world itself. Therefore when a strife arises, Abraham surrenders his personal rights to selfish Lot, and lets him choose the best; and then that same night God appears to Abraham, and tells him that it is all his own.

So our faith can let the world go, and know that God will give it to us in a better way, by an eternal, inalienable title.

7. Faith contending for its inheritance when the enemy disputes it.

Abraham yielded everything to Lot, but when the eastern kings invaded the land, and took Lot a prisoner, Abraham went against them and resisted them in the name of the Lord, as the true heir and king of Canaan; and by one of the most astonishing campaigns of all history, more wonderful even than Joshua's invasion of Canaan, he utterly overcame them and recovered all the spoil.

It was the type of our faith resisting the devil when he comes to dispute our new inheritance. We will be tolerant and patient with men so far as our personal rights are concerned, but when Satan disputes our standing, and puts his foot upon our inheritance, we will arise in the name of the Lord,



against the most tremendous odds, and claim the victory through Jesus Christ, by that aggressive and authoritative faith which treads on scorpions and serpents, and triumphs over all the power of the enemy ; saying even to the mountain, “ be thou removed and cast into the sea,” and withering the fig tree of evil in His name.

8. Faith tested, and yielding, perhaps, for a time to the infirmities of nature, but ultimately triumphing and entering into rest and complete victory.

The earlier trials of Abraham’s faith developed sometimes a spirit of timidity, and an undue eagerness to hasten God’s promise. But at last when the supreme trial came, and even the child of promise, and all the hopes connected with him had to be yielded into God’s hands, the grace of God enabled him grandly to meet the test, and so to trust in God’s faithfulness, wisdom and love, and so to hold fast to his confidence that somehow the promise would be fulfilled, as to commit all obediently and unreservedly into his Father’s hands, and then behold His marvelous working, and receive the sign of His Divine approval, and all his promises restored to him as from the dead.

### SECTION V.—*Isaac, or the Patience of Faith.*

Gen. xxi:3-9 ; xxii:2-12; xxvi:12-25;

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

5 And Abraham was a hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck ? for I have borne *him* a son in his old age.

8 And the child grew, and was weaned : and Abraham made a great

feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.

12 Then Isaac sowed in that land, and received in the same year a hundredfold: and the Lord blessed him.

13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the Lord appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

The life and character of Isaac touch at many points the commonplace lives which comprise the great mass of Christian experience.

He is an actor in no great public events, but moves in a passive sphere, yielding and suffering, rather than aggressive and strong.

More than any other of the patriarchs he teaches us the lesson of the death of self, and the life of self-renunciation, weakness, and patient endurance.

1. He is the first example of the rite of circumcision, the Divine symbol of self-crucifixion. And his whole life is a commentary upon the covenant act of consecration, of which he was the infant subject on the eighth day of his life.

2. His childhood and youth were one long scene of endurance and self-denial from the persecutions of Ishmael.

3. These were followed by a still more searching self-renunciation, namely, his offering on Mount Moriah at the hands of his father, as a living sacrifice. This must have been to Isaac as real a death as it was to Abraham, and from this time his life was a surrendered one; and really a resurrection-life in its true spirit.

4. Isaac's marriage involved the consecration of his affections and the renunciation of his will. His bride was chosen for him, not by his own caprice, but by the will of God, and sweetly accepted in the spirit of perfect obedience.

5. In the trials of his life, described in detail in the twenty-fifth chapter of Genesis, we see him envied by the Philistines, robbed of his wells of water, pressed from place to place by his jealous neighbors, and yet meekly yielding at every point and, like his Master, going to another place.

6. His last trials and self-renunciations were with respect to his children. His personal preferences

for his eldest son had to be abandoned, and with the same sweet submission, he yielded to the disappointment of his cherished affections, accepting the will of God concerning Jacob; and gave his blessing to the one who had so deceitfully wrung it from his hand.

Thus from infancy to age, Isaac becomes the type of self-surrender, submission to the will of God, passive obedience, and what we have already called the patience of faith and, indeed, might also call "the love that beareth all things, hopeth all things, endureth all things."

#### SECTION VI.—*Jacob, or the Discipline of Faith.*

Gen. xxv:23; xxv:27-34; xxviii:10-22; xxxii:24-31; xxxiii:1-5; xlvii:9; xlviii:15, 16.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

28 And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

29 ¶ And Jacob sold pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.

10 ¶ And Jacob went out from Beersheba and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of

the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12 And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and beheld the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! *this is* none other but the house of God, and *this is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el; but the name of that city *was called* Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

24 ¶ And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

1 And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his house hold, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

9 And Jacob said unto Pharaoh. The days of the years of my pilgrimage *are* a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

16 The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow unto a multitude in the midst of the earth.

There is very little that is naturally attractive in the character of Jacob. Humanly speaking, he was the most unpromising and unworthy subject of Divine grace in all the patriarchal history. And yet, for this very reason, he was the best example of Divine grace, that grace that is founded, not on human merit, but triumphs over man's meanness and worthlessness, and where sin abounds, makes its riches to abound the more.

We trace five great stages in the life of Jacob.

1. The first was his choice of the blessing. It was undoubtedly the act of faith. And it was



probably founded upon his mother's teachings regarding the promise that had preceded his birth, and designated him as the head of the chosen race.

Everything naturally seemed against him. Esau was the first-born, and the favorite of Isaac. But notwithstanding the natural difficulties, he believed the thing promised and set his heart upon securing the covenant blessing.

Had his faith been more perfect, he would have avoided the restless and deceitful policy by which he tried to help God to fulfil His promise. But notwithstanding the means he employed, the motive was in its essential character a true one, and God accepted that which was good in it; and then by the discipline of suffering, purged out the refuse and the dross. Jacob's choice was the spiritual one; while Esau's sole concern was for that which was earthly and temporary.

2. The next stage of Jacob's life is the manifestation of God to him, confirming his choice, and revealing his covenant in the vision of Bethel, Gen. 28.

This corresponds to the time in our Christian life when, having chosen God, He personally reveals Himself to the soul, and brings us into conscious covenant relations with Him.

This was followed in Jacob's case by many years of vicissitude and spiritual unsteadiness, during which he made little progress in his religious life, and showed in his dealings with Laban, that the

old natural spirit of self-acting and carnal wisdom, was still there in all its activity.

3. At length we come to the third stage of his life, and that is his deeper religious experience and consecration, which begins in the scene at Penuel, Gen. xxxii, where, crushed with anxiety and impending danger, his own resources fail him at last, and he is driven to cast himself helplessly upon the strength of God. In that night of agony and prayer, which has become the type of many a spiritual crisis since, he at length dies to his own sufficiency, sinks under the touch of God's withering hand, and rises into the victory of self-renunciation and triumphant faith, henceforth receiving the new name of Israel, in token of the transformation of his life.

This, however, was only the beginning of his consecrated life, for in the following chapter we find him still holding back from the fulness of God's will, and receiving the summons, chap. xxxv:1, "Arise, go to Bethel and dwell there." And Jacob puts away the idols which had still remained in his household, and for a time obeys the Divine command. A little later, however, we find him wandering a gain, chap. xxxv: 16, he even seems to have forgotten the full meaning of the Divine command to dwell at Bethel, and probably this was the cause of all the troubles that followed in his later years.

The next stage in Jacob's life is the discipline of trial, which is at last to burn out the selfishness and earthliness, and prepare him for the fulness of the blessing that God has already bestowed in

covenant ; to be the head of Israel's future tribes, and even give his name to its lasting and illustrious history.

These trials began in the death of Rachel at Ephratah, followed by the unnatural crimes of Jacob's sons, and at last, the mysterious and terrible tragedy of Joseph's loss ; and the years of agony and suspense that at length filled the bitter dregs of his cup of affliction.

The last stage of Jacob's life is the triumph of faith, and the issue of his suffering in the happy reunion with his long-lost son, and the grateful testimony, "The angel that redeemed me from all evil," and then, the dying confession of victory and satisfaction, "I have waited for thy salvation, O God."

#### SECTION VII.—*Joseph, or the Victory of Faith over Suffering and Wrong.*

Gen. xxxvii: 3-28; xxxix: 1-6, 20-23; xli: 30-43; xlii: 3-8; xlv: 1-15; xlv: 25-28, 1: 2s-26.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age : and he made him a coat of *many* colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren : and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed :

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren; and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed ? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth ?

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem,

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem ? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said unto him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and

bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence, for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of many colours that was on him:

24 And they took him, and cast him into a pit; and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for *he is* our brother and our flesh; and his brethren were content.

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver; and they brought Joseph into Egypt.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound; and he was there in the prison.

21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer of *it*.

23 The keeper of the prison looked not to any thing that *was* under his hand; because the LORD was with him, and that which he did, the LORD made *it* to prosper.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph was the governor over the land, and he *it was* that sold to all the people of the land: and Joseph's

brethren came, and bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence *come* ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud; and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, *I am* Joseph; doth my father yet live? And his brethren could not not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, *I am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither be eaving nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land

of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Joseph their father revived.

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

24 And Joseph said unto his brethren, I die, and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Jacob was the type of suffering, largely caused by our own sinfulness, and designed to sanctify us from the life of self. Joseph's sufferings have a different purpose, and are intended to show how the Providence of God can overrule the most trying dispensations, and at length deliver his trusting children from the darkest and most mysterious trials, and crown them with glory and blessing.

1. The first chapter of Joseph's faith had refer-



ence to his early visions of the future ; and the revelation to him of the will of God for his own destiny.

It was because he believed this, and rested in the Divine faithfulness, that he was persecuted by his brethren ; but for the same reason, also, he was sustained in all the trying scenes of future years.

## 2. The trials of Joseph's faith.

First, came the cruel envy of his brethren, and their heartless crime ; and next, the false accusings of his mistress, and his languishing in prison amid neglect and humiliation, for weary hopeless years as it seemed, at least, to natural reasoning.

3. We see Joseph's faith under trials ; bravely meeting them with courage and manliness ; making the best of his situation, and so conducting himself that he rose to the highest place, both in the household of Potiphar, and in the prison of Pharaoh.

The secret of this was his fidelity to conscience, and his unfaltering faith in God.

4. Joseph's faith was recompensed at last with complete deliverance and glorious triumph. The height to which he rose was greater than the depth to which he had sunk. And so it ever is in the story of true faith and obedience.

5. We see in Joseph next the faith which works by love.

He did not use his triumph for his own selfish aggrandizement or enjoyment : but, first, for the salvation of the entire world from famine and death ; and next, for the welfare of the very brethren

who had so wronged him ; forgiving their sin, receiving them to his love, and sharing with them his wealth and honors.

6. We see next in Joseph a faith that looks back upon trial in the light of God's wisdom and love. He saw the hand of God in all his sufferings, and above all his wrongs ; and could say, "Ye meant it for evil against me ; but God meant it unto good."

This is faith's after-view of trial. And only as we thus contemplate it, can we endure it without bitterness or discouragement.

7. We see in Joseph, finally, the faith that looks out upon the future with an eternal hope. He saw something better than Egypt's throne ; even the coming deliverance of his people under Moses and Joshua ; and still later the final resurrection of the dead, and the eternal inheritance of glory. And so his last act was to give commandment concerning his bones, and make sure that his dust should have a part in the glorious hopes that awaited his people in the ages to come.

How completely his life foreshadows all the highest aspects of the life of faith and godliness, as well as the sufferings and glory of that greater One who is for us not only the Example, but also the Object, the Author and the Finisher of our faith.

## EXODUS ; THE BOOK OF REDEMPTION.

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The Book of Exodus is the inspired record of Israel's deliverance from Egypt and the bondage of Pharaoh and their entering into the theocratic covenant with Jehovah at Mount Sinai, through the law and the ordinances connected with the Tabernacle and Priesthood.

It is the great spiritual type of the redemption of the people of God, through the Lord Jesus Christ, and the gracious covenant into which he receives them under the Gospel.

We may trace five great stages in the development of this type : namely : Bondage ; Redemption ; Pilgrimage ; Law ; and Grace.

## CHAPTER I.

### ISRAEL'S BONDAGE.

#### SECTION I.—*The Scene of their Bondage.*

Egypt, the world's first great empire, was the scene of Israel's bondage, and the first of those mighty world empires which became arrayed in succession against God and his people.

Territorially it was one of the smallest of countries, comprising a narrow strip on each side of the Nile, a few miles wide, and perhaps five hundred miles long. It consisted of two provinces—upper and lower Egypt—with their respective capitals, Thebes and Memphis, whose colossal ruins still tell of their ancient magnificence.

The people were not an African race, but emigrants from Asia, and highly advanced in culture and civilization.

It was a powerful kingdom in the days of Abraham, and more than fifteen dynasties of kings had already occupied its throne before the time of Joseph. Thirty dynasties altogether can be traced from the earliest times until the close of the Egyptian sovereignty. The first fourteen of these were native sovereigns. The next three were the Hyksos or Shepherd kings, an invading race who came in from Asia at the head of nomadic tribes, and for a

time held the Egyptians under their sway. The last twelve dynasties were the restored native sovereigns.

It was during the reign of the Shepherd kings that Joseph and the Hebrews entered the land. They found favor with the king, but were told that shepherds, as they themselves were, were an abomination to the Egyptians who had been conquered by them.

The other king who afterwards rose up and knew not Joseph, was undoubtedly the head of the eighteenth dynasty of native Egyptian sovereigns, who superseded the Hyksos, and naturally were hostile to their Hebrew friends and allies, whom they perhaps regarded as another pastoral race who in due time would threaten the subversion of their dynasty, as the shepherd kings had done before.

## SECTION II.—*The Entrance of the Hebrews into Egypt.*

Exod. i:1-8; 1 Chron. iv:21-23.

Now these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,  
3 Issachar, Zebulun, and Benjamin.  
4 Dan, and Naphtali, Gad and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.

6 And Joseph died, and all his brethren, and all that generation.

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding

mighty; and the land was filled with them.

21 ¶ The sons of Shelah the son of Judah *were*, Er, the father of Lecha, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea.

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And *these are* ancient things.

23 *These were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

The residence of Israel in Egypt was a part of God's providential plan revealed to Abraham in vision centuries before.



It occupied a period of about two hundred and fifteen years; the whole interval of four hundred years, mentioned in Gen. xiv. and Acts vii. including, no doubt, the previous patriarchal period beginning with the time of the vision.

Their home was the northeastern province of Goshen; and many of the places have been identified in connection with recent researches and excavations.

For a time they were a prosperous and favored colony; and rapidly increased in population, and probably, also in wealth and influence.

Several incidents of this part of their history are narrated in the opening chapters of the Book of Chronicles. (1 Chron. iv:21 and vii:21.)

One of them was related by marriage to the king; and several of them occupied influential positions in the royal household.

The region which they occupied was near the royal city of Zoan. And the two chief cities of Goshen were Rameses and Pythom.

The design of God in permitting them to enter Egypt was, no doubt, to prevent their intermingling with the tribes of Canaan, as they surely would have done in a little while, in the second or third generation, had they remained in the land.

But this was rendered impossible in Egypt by the antipathy between the Egyptians and them, and by their separate colonial establishment.

It was really the next stage in their separation as God's peculiar people. It was also designed to

prepare them, by the discipline which followed at a later period, for their national history.

Another reason assuredly was, to bring the power of God into direct contact with the proudest form of heathenism, and give an opportunity for the triumph of Jehovah over the world's most ancient and mighty pretensions.

A still further reason undoubtedly was, to afford a type of our spiritual bondage and redemption. It was for the same reason that our Lord went down into Egypt in his infancy, that He might be our Forerunner, in coming out of the world and becoming the separate people of God.

### SECTION III.—*Israel's Oppression.*

Exod. i:8-22.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people. Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities. Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: and their service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the

name of the one *was* Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

There seems to be no doubt that the race of kings who changed the Egyptian policy towards the

Hebrews into bitter hostility and cruel oppression, was the dynasty that expelled the Shepherd kings, and that the chief figure in this oppression was the greatest of Egyptian sovereigns ; known to us in the native records as Rameses II., and in Grecian history as Sesostris. Within a few months his sarcophagus has been discovered, and his remains have been unveiled and placed on exhibition in the celebrated museum at Bulak. It is one of the transformations of history, and an example of the vanity of human greatness, that the figure which was the terror of the world, and the tyrant of the children of God, is a helpless and impotent specimen, to-day, in a glass case in an Egyptian museum.

The reasons for the severe measures adopted by the Egyptian rulers were undoubtedly political, and designed to prevent the danger of a powerful rebellion or, at least, a party that might at any time become a dangerous power in case of rebellion or foreign invasion. The new Hebrew community had become numerous enough to be a dangerous element, and would naturally take sides with one of their kindred races. The Egyptian government, therefore, determined to reduce their strength and numbers, and at the same time utilize their industrial resources, in great public improvements and enormous architectural works. Many of the previous kings had been great builders, but the most vast of Egyptian monuments belong to this period.

The latest discoveries have confirmed in every

particular the Bible account of the vast treasure cities which the Hebrew captives were employed to erect. And the hieroglyphic pictures of the task-masters are true to the Bible narrative in every detail.

#### SECTION IV.—*Spiritual Lessons.*

We pass, however, to the deeper spiritual import of these facts and incidents.

1. Pharaoh is the type of the Devil, our adversary. He is represented throughout the Scriptures as the prince of the kingdom of darkness and the god of this world; holding under his oppressive sway the entire human race, and imposing upon them the cruel bondage of sin and its miserable slavery. The spirit of Pharaoh, through his entire career, is the very spirit of Satan. And the judgments which came upon him and his people were manifestly designed to emphasize this fact, and foreshadow and unfold the ultimate destruction of the principalities and powers of spiritual darkness. The gods of Egypt were but impersonations of devilish principalities and powers. The magicians of Egypt were evidently the subjects of Satanic possession and, to a certain extent, of Satanic supernatural power. "

The judgments inflicted through Moses were aimed directly at the deified forms of natural life and the things which the Egyptians worshiped. It was against the gods of Egypt that God said He would be avenged, *Exod. xii:12*: "I will pass through the land of Egypt this night, and will

smite all the first-born in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgment : I am the Lord."

The final infatuation and destruction of Pharaoh is a vivid type of the doom which is ultimately to come upon the Prince of the power of the air in his eternal overthrow. And so the whole series of transactions is a spiritual panorama of the powers of evil in conflict with the kingdom of God, and the victory which at last is to come, through the seed of the woman, over the serpent and his brood.

2. Egypt is a type of the world, as our place of bondage. It is called by the Apostle, "this present evil world." And we are warned against its spirit and power just as strongly as we are against Satan and sin. Our Master teaches us that we are not of the world, even as He is not of the world, and that the love of the world is incompatible with the love of the Father.

The very design of our redemption by the sacrifice of the Lord Jesus Christ was "that he might deliver us from this present evil world, according to the will of God and our Father."

All through the later prophets, Egypt is the type of the world. And the warnings of Hosea and others, against going down to Egypt, have the same simple spiritual meaning as the New Testament exhortation : "Love not the world ;" or "Cursed be the man that trusteth in man, and maketh flesh his arm." "Ye cannot serve God and mammon."

3. Their bondage in Egypt was the type of the



slavery of sin from which the Lord Jesus Christ delivers his people.

Our Lord taught this to the proud Hebrews of His own day, when they ignorantly and falsely boasted: "We never were in bondage to any man." They seemed to have strangely forgotten the story of Egypt and the captivity of Babylon. Our Lord might easily have reminded them of this; but He rather seeks to show them the deeper slavery and heavier bondage under which their souls were held. "Verily, Verily, I say unto you, whosoever committeth sin is the servant or slave of sin."

So again, the Apostle Paul uses the same figure: Rom. vi: 16, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

4. The bondage of Egypt began with them in apparent blessing, but it soon became an iron chain and a furnace of suffering. So man's life on earth began in the innocence and happiness of Eden. But soon another king arose, and the god of this world became the antitype of Egypt's cruel oppressor.

It is not that the world in itself is essentially

wrong, but the spirit of the world has become evil, and that which might have been in innocency a home of perfect happiness, has now become, through sin and Satan, a place of bondage and a snare of evil.

5. Our spiritual bondage, like that of Egypt, has its heavy tasks, and its hopeless servitude. Satan imposes upon his dupes far heavier toils than the brick fields of Zoan required; and like those monsters of cruelty, he, too, refuses to give his toiling victims even the straw for their bricks. He demands of men what they cannot do, and then lashes them with his cruel scourge when they do not do it.

One of his chief torments is an accusing conscience, which holds the poor guilty heart to the full standard of duty, but gives it no power to perform it, and no palliation or mercy for its fault, but goads it on by the terrors of remorse and despair. Looking upon these poor victims, the Master said with tender compassion, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Sin is a heavy task, and a weary slavery, and truly the way of transgressors is hard.

6. Satan employs his captives like old Rameses, in building his treasure cities. It is true he makes them think that they are laying up treasures for themselves, and building their own houses. But when with weary toil their work is accomplished, he executes upon them the cruel decree of death, and their treasures remain for others to enjoy.

The materials of these ancient cities were striking

types of the transitoriness and perishableness of the world's riches and glories. Sand and straw are God's own images of the instability of earthly things. The houses of sand, and the wood, hay and stubble tell us of the destruction which is surely coming in the testing fires of the great day. And so all the weary work of the worldling is doomed to transitoriness and dissolution, and shall disappear like ashes in the whirlwind, in the flames of a dissolving world. "Surely every man walketh in a vain show ; he heapeth up riches and knoweth not who shall gather them. Every man at his best estate is vanity. Their inward thought is that their houses shall continue forever, and their dwelling places to all generations. They call their lands after their own names. Nevertheless, man being in honor abideth not : he is like the beasts that perish. Like sheep they are laid in the grave ; death shall feed on them, and the upright shall have dominion over them in the morning ; and their beauty shall consume in the grave from their dwelling. The fool and the brutish person die and leave their wealth to others. For when he dieth, he shall carry nothing away ; his glory shall not descend after him."

7. Like the ancient oppressor, our spiritual tyrant refuses to relax his hold upon his captives. Pharaoh held on to his victims with a death grip.

It is interesting to notice the stages of that conflict in which the grasp of his cruel fingers is unlocked by the wrenching hand of God, as it were

inch by inch. "Let my people go," was the divine command, Ex. v : 1, "that they may hold a feast to me in the wilderness." His defiant answer was : "Who is the Lord that I should obey his voice to let Israel go ? I know not the Lord, neither will I let Israel go." After the first judgments fall, he relaxes a little, and concedes this much, chap. viii : 25 : "Go, ye, sacrifice to your God in the land." How like the spirit of the world. At first it absolutely refuses to yield its claims in the slightest degree at the command of God. But compelled by His power, at last it consents to let men have a little religion, but it must not involve any real separation from the world. "Serve God in the land." Moses refuses this ; and then Pharaoh makes a further concession, verse 28 : "Sacrifice to the Lord your God in the wilderness ; only ye shall not go very far away."

The world may even consent to let us go a little distance from it, but it wants to keep us in sight. The fast of Lent is all right if we will not forget to come back again to our old master with the Easter carnival.

In the next stage of the conflict he consents to let them go, but they must leave their little ones as hostages, chap. x : 10. So Satan holds multitudes of people through their children ; either by foolish parental indulgence in things which they themselves would not do, or through the idolatry of their affections, by which multitudes are held in his power.

The final consent, x : 24, is "Go, ye, serve the Lord ; only let your flocks and your herds be stayed." The world is willing to let us have our creeds and churches, if it can only hold our possessions. And multitudes of God's children are just in this position, serving the Lord after a fashion with their intellects and emotions, but wholly immersed in the riches and pleasures of earth, and really holding all they claim to own in the spirit of worldliness and selfishness. Thus our master holds us with persistent grasp ; pursuing us even unto death, as Pharaoh pursued the Hebrews to the very waters of the Red sea, and only relaxing his grasp at last, in the throes of dissolution.

8. Like Pharaoh, the world, our tyrant, demands at last our very life. The Egyptians did not merely compel the unrequited labor of the Hebrews, but the climax of the oppression was the decree of death upon every male Hebrew child. Nothing less than their destruction could satiate their masters ; and so, "the wages of sin is death," and the ultimate purpose of our adversary is our destruction, both soul and body forever.

The story is related of a vindictive Italian who desired to wreak a terrible revenge upon his enemy. He waited until he could combine every extreme of devilish cruelty in his horrible revenge. He heard that his enemy had become a Christian. Fearing that this would rob him of his sweetest triumph, namely, the ruin of his soul, he resolved, if possible,



to compel him to abjure his faith. And so one day in a favorable opportunity, he sprang upon his victim and threatened him with instant death unless he denied his Lord. In his sudden terror the poor man promised to do so if he would spare him. No sooner had he said this than his enemy, with a scornful and satanic laugh exclaimed : "Now I have my revenge complete. I have both your soul and your body." And with one cruel blow he struck him to the earth, with the diabolical consciousness that he had ruined him utterly and irretrievably both for time and eternity.

So our relentless enemy seeks our complete destruction. And often when he has his victim bound in the snares of sin, with his cruel hand he hurls him swiftly into eternity, lest he might lose, at last, the prize of his immortal soul. O that men would realize that sin is the huntress that seeks the precious life, and that Satan's only happiness is the task of making other souls as wretched as himself. May it be true of all who read these lines, "Thanks be unto God that ye were the servants of sin, but now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

## CHAPTER II.

### REDEMPTION.

The deliverance of Israel from the bondage of Egypt is the type of man's redemption from the power of sin and Satan.

#### SECTION I.—*The Redeemer.*

Exod. ii:1-15; iii:1-18; iv:1-17; Deut. xviii:15-18.

And there went a man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he *was* a goodly *child*, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she *laid it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, *This is one* of the Hebrew's children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter,

and he became her son. And she called his name Moses; and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God *even* to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn

aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, here *am* I.

5 And he said, Draw not nigh hither; put off thy shoes from off thy feet: for the place whereon thou standest is holy ground.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows:

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Jerizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee: and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I *AM* THAT I *AM*: and he said, Thus shalt thou say unto the children of Israel, I *AM* hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me saying, I have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall harken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

And Moses answered and said, But, behold, they will not believe me, nor harken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

7 And he said, Put thine hand into thy bosom again and he put his hand into his bosom again: and plucked it out of his bosom, and, behold, it was again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither harken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither harken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou has spoken unto thy servant; but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I

pray thee, by the hand of *him whom* thou wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, *Is not Aaron the Levite thy brother?* I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod thine hand, wherewith thou shalt do signs.

15 ¶ The LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, they have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Our great Redeemer is typified by Moses, who himself declared that a greater than He was to arise from among his brethren, and lead them into their spiritual inheritance. "When the fulness of time was come, God sent forth his Son to redeem them that were under the law, that we might receive the adoption of sons."

The points in which Moses was the figure of Christ are numerous and striking. Among them we may briefly notice—

1. Like Christ he was born of an oppressed race, Ex. ii: 1-2. So our great Redeemer was born of a woman made under the law; our kinsman and brother; and the sharer of all our human infirmities and sufferings, Heb. ii: 14. "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same."

2. Moses was not only a slave-born child, but also a prince of royal dignity, an heir to Egypt's very throne. So the Lord Jesus is the heir of all power, and the prince of glory, by eternal right. Ex. ii: 10, Phil. ii: 6, Heb. i: 2.

3. Moses gave up all his honors and dignities to share the sufferings of his brethren, and save them from their cruel bondage. And so our great "Redeemer became partaker of our human nature, and its lot of suffering, shame and death, counting it not a thing to be grasped that he was equal with God, but making himself of no reputation, and taking upon him the form of a servant, and becoming obedient unto death, even the death of the cross." Phil. ii: 7, 8, Heb. xi: 25.

4. The rescue of Moses from the cruel decree of Pharaoh in his infancy, reminds us of the bloody attempt of the cruel Herod to destroy the life of the infant Jesus, and his deliverance through the marvelous providence of God, by his flight into this very land of Egypt, where his infancy was sheltered, even as Moses' was. (Ex. ii: 3, and Matt. ii: 14, 16.)

Moses' retirement for forty years into the wilderness of Midian, and his quiet preparation there for his future work, resembles the early preparation of Jesus for his future ministry; and even more distinctly foreshadows his forty days of conflict with the devil in the wilderness before he entered upon his public ministry. (Ex. iii: 11; Matt. iv: 1-11.)

5. Moses' work began with a terrific conflict with the devil-gods of Egypt. And so the ministry of Jesus was preceded with the conflict of Satan, and involved at that stage a direct conflict with the powers of darkness whom He came to destroy. (1 John iii: 8.)



6. The character of Moses was typical of the spirit and character of Jesus. (Ex. iii : 11, Matt. xi : 29.) Moses was the meekest of men, and his gentleness of spirit was continually tested and exemplified throughout all the provocations of his trying position. (Num. xii : 3.) So of our Lord Jesus it was said: "He shall not strive nor cry, nor cause his voice to be heard in the street; the bruised reed shall he not break; and the smoking flax shall he not quench."

7. The work of Moses is typical of the great work of the Lord Jesus Christ. He was the founder of Judaism; so Christ of Christianity. He gave Israel the law; so Jesus has given us the Gospel. (John i : 17.) He was the great prophet of the old dispensation; so Christ is of the new. (Deut. viii : 15-18; Acts xv : 37.) He was the deliverer of his people from Egypt; so Christ is our Redeemer. (Rev. v : 9.) He was the founder of the system of sacrificial offerings; so Christ is the great sacrifice. (Heb. ix : 12.) He was the builder of the Tabernacle; so Christ himself is the true sanctuary. (Heb. viii : 11.) He was the mediator between God and Israel; so Jesus Christ is our one way of access to the Father. (Ex. xx : 9; Gal. iii : 19; Tim. ii : 5.)

Yet he was but the figure of Him who was to come, and so when Jesus appeared on earth, Moses came to the mount of Transfiguration and laid his testimony at the feet of Jesus, and acknowledged Him as the true substance and end of all his glorious dispensation, while the voice from heaven

proclaimed, "This is my beloved Son ; hear ye him." No voice so loudly as Moses' witnessed to the pre-eminence and glory of Jesus Christ. And in all the preaching of Christ and his apostles, they always began with Moses as they unfolded the things concerning Him in the ancient Scriptures. And the song of redemption on the shores of the sea of glass, at last, shall have as its deepest note, the song of Moses, blending with the Song of the Lamb.

## SECTION II.—*The Redeemed.*

Exod. i: 13, 14; ii: 23-25; iii: 7, 8; iv: 29-31; v: 4-21.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto *them*.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

¶ 31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they be idle: therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hastened *them*,

saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded. Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are*

idle: therefore ye say, let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, the LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

1. Their condition was helpless and hopeless. (Ex. ii: 7, 9.) "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows, etc."

2. They at first refused their deliverer, and seemed incapable even of understanding the Divine purpose in their deliverance. (Ex. ii: 14.) "So He came unto his own, and his own received him not." And the story of every redeemed soul surely begins in the same record of unbelief, indifference and neglect.

3. As their deliverance drew near, the rigors of their bondage increased, until at last it was unsupportable. (Ex. v: 9.) So when God is about to awaken his people to a sense of their need, and prepare them for their deliverance, their burdens become heavier, and their case more desperate. The Hebrews expressed this fact by a proverb which is full of significance for all our lives: "When the tale of brick is doubled, then cometh Moses." "The darkest hour is just before the dawn," is our modern translation. It is when men are lost that

they become saved. It is when the prodigal is ruined that he is nearest home ; and when we have no help or hope, that the Lord is at hand.

4. At length they lifted to heaven their cry of distress. (ii : 23 :) “ The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God, by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.”

It is the story of prayer and its answer. It was but a groan and a cry, but God hears the sighing of the prisoner ; and the Spirit’s mightiest prayer is oft a groaning that cannot be uttered. It is still as true, “ He hath not said to the seed of Jacob, Seek ye my face in vain.”

5. At length they not only pray, but believe. And so their redemption begins like ours with faith. (Ex. iv : 29-31.) “ Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed : and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.”

### SECTION III.—*The Redemption.*

#### 1. *Began in Judgment*

Exod. vii:1-6, 19-25; viii:5-7, 16-19, 20-24; ix:22-26; x:12-17, 21-23, 28, 29; xi:1; xii:29-36.

And the Lord said unto Moses. See, I have made thee a god to Pharaoh ; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I com-

mand thee ; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3. And I will harden Pharaoh’s hear-

and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron

stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, *This is the finger of God*: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh: lo, he cometh forth to the water; and say unto him, Thus said the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell, and no swarms of flies shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a division between my people and thy people: to morrow shall this sign be.

24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses and into all the land of Egypt: the land was corrupted by reason of the swarms of flies.

Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus said the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses



and unto Aaron, Take thou *one* handful of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boils, for the boil was upon the magicians, and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, as the Lord had spoken unto Moses.

22 And the Lord said unto Moses, Stretch forth thine hand toward heaven that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

12 ¶ And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all *that* might; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were* they; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only.

21 ¶ And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings,

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

And the Lord said unto Moses, yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence; when he shall let *you* go, he shall surely thrust you out hence altogether.

29 ¶ And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

23 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*; and they spoiled the Egyptians.

Israel's redemption began in judgment, as man's redemption at Eden had begun in the sentence upon the serpent. Moses' first work was to break the power and pride of Pharaoh, and prove the supremacy of the God of Israel over the idols of Egypt. So Christ's redeeming work began in judgment on sin and Satan. So in the prophetic vision of His coming it is said, "The day of vengeance is in mine heart, and the year of my redeemed is come." We see here again the great principle of salvation by destruction, which we saw in Eden and in the Flood: of which the cross of Calvary was the solemn symbol, and the closing scene of the Christian dispensation will be the sublime culmination.

The plagues of Egypt were especially significant as types of Divine judgment on Satanic power, as well as human wickedness. They were ten in number, denoting by the symbolical significance of this number, the completeness of the Divine judgment on the evil of which this was the expression. The immediate subjects of these visitations were especially fitted to humble the idolatry of Egypt, and prove the impotence of their gods, in contrast with Jehovah. All the things that to them were most sacred and, indeed, symbolical of their deities, were involved in the common humiliation and judgment; and proved their utter helplessness to defend or avenge themselves.

The waters of the Nile were the first to be smitten; and they were not only of vital necessity to the

health and comfort of the people, but were especially sacred as symbolical of the life-sustaining power of nature embodied in their majestic river, which was the source of physical life and fertility to the soil, but now became a stream of death. It was the more significant, because it was into this very river that Pharaoh had ordered the Hebrew children to be cast.

The second plague, known as the plague of the frogs, was similarly aimed at Egyptian idolatry. The frog was the symbol of human life in embryo. The creative or formative principle among the Egyptians was a frog-headed god. This creature was made to die at the word of Moses, as an expression to its blind worshipers, that its very life was at the command of Israel's God.

The plague of lice, which followed, was not only still more trying and painful inasmuch as it touched the very persons of the Egyptians, which had not hitherto been the case in the other visitations, but it also humiliated the most sacred objects of their false worship. It appeared in both man and beast, infesting all classes without distinction, covering even the persons of the priests, so that they were made unclean and could not enter their temples; and swarming upon the very animals that were most sacred, and degrading them as the helpless victims of this defiling and disgusting nuisance.

The fourth plague, of flies, was an awful visitation not only upon the persons of men, but upon all the produce of the land, consuming and destroying

every green thing, and reducing the inhabitants to the horrors of famine. It had also the same religious significance as the previous plagues. The beetle, one of the flies of Egypt, was a sacred emblem, representing the sun, and its being turned into a scourge and a curse, which they were glad to have removed as a horrible nuisance, was a most vital blow at their favorite form of devil worship.

The plague of pestilence swept with one destructive blow over all the cattle of Egypt; destroying both the sacred animals held in such reverence, and also the beasts of burden, and the animals for the food of the people without distinction.

A distinction now begins between the Israelites and the Egyptians, which continues through all the remaining judgments.

The plague of boils which follows, leaves the in-offensive cattle free, and now attacks only the human form, covering the person with a filthy, eruptive disease, and driving at length the very magicians from the presence of Moses with humiliation and horror; they not only acknowledging the finger of God, but fleeing in dismay from the stroke which they themselves have at length felt.

The plagues that follow grow more terrific. The seventh is a terrific storm of hail, with thunder, lightning and fire, in wild and awful commotion, devastating the land, terrifying the people, and even the proud king. For a moment he is awe-stricken, and asks a reprieve, but speedily repents of his weakness and returns to his obduracy.

And then follows the eighth plague, one of the most awful forms of calamity known in the Scriptures—the swarming of locusts, which suddenly cover all the land and devour whatever has remained from the former judgments, leaving the whole land a waste of desolation.

The ninth plague is a vivid culmination of the third series of three, and has a special religious significance about it. In fact it carried to the Egyptian mind a significance even greater than we can understand. It was the visitation of preternatural darkness continuing for three days, and so dense that it could be felt. Something like this may have been familiar to the Egyptians in the awful simoom of this land, which often darkens the air for days ; but this is a gloom unknown before, coming suddenly at the Divine command, so intense that it seemed almost palpable to the touch, and covering only the land of Egypt, Goshen being exempt. The religious import of the plague is heightened by what we know of Egyptian worship. The sun was, perhaps, the chief object of worship, under the name of Osiris. And the very name of Pharaoh signifies the sun, and represents the king as in some sense connected with it, and entitled to Divine honors.

The darkness, therefore, adds to all the previous judgments this final humiliation to the very highest of the objects of their nature worship, and proclaims the true God as supreme above everything in both earth and heaven. Pharaoh is, at length, alarmed and dismayed ; sends in haste for Moses, and grants



permission to the people to depart ; making only one restriction—that their cattle shall remain behind. This Moses peremptorily refuses, and then, in a fit of infatuation, Pharaoh dismisses him from his presence, forbidding him to see his face again, and hardening his heart for the last fatal resistance.

The last blow in the series of Divine judgments was a death-blow at the very life of the nation. The death of the first-born son, while not the extinction of the entire race, is significant of the sentence of destruction upon the entire race, thus cut off in its hope and flower. From this judgment Pharaoh's own home is not exempted. The peculiar meaning of this judgment is found in the fact that it would have fallen upon the Hebrews, too, had they not been protected by the redeeming blood of the Paschal lamb. It seems, therefore, to stand as the very type of God's eternal judgment on the whole fallen race represented by Egypt as the type of the world, and from which the children of faith were saved, not even by their national immunities and privileges, but only by appropriating faith in the blood of redemption. Falling upon Pharaoh and his people with unmitigated and irremediable severity, it tells of the wrath of God which is revealed from on high against all unrighteousness of men ; and which for those outside the covenant of grace and the blood of Jesus, hangs as a dark and fiery cloud of eternal death.

The ten plagues of Egypt have been ingeniously arranged by interpreters, as old as the Jewish Rab-

bis, in several series : the first nine forming three clusters of three each, and the last one standing in awful isolation as the climax. At the end of the first three, the magicians of Pharaoh acknowledge the finger of God. At the end of the second three they fly in terror from His presence. And at the end of the third three, Pharaoh refuses to see the face of Moses again, and is given up with hardened heart to the inexorable judgment of God.

In the first three there is no distinction between the Hebrews and the Egyptians. In the last seven the Egyptians only suffer, and the Hebrews are divinely exempted. These last seven are the peculiar types of the judgments which are to fall in the last day upon the godless and anti-Christian world. They point forward to the last seven plagues which the angels of judgment are to pour out upon the earth, and from which the saints of God shall be probably exempt. In the vision of these judgments in the book of Revelation, the song of Moses is strangely introduced, intimating a close relation between the incidents we are now relating and the Apocalyptic vision.

The entire ten plagues suggest the judgments of God upon Satan, upon the world, and upon Antichrist, in the last days ; and present the shadow side of God's great redeeming work, which follows as truly as the shadow follows the light.

## 2. Redemption by Blood.

Exod. xii: 1-28; 43-51; xiii: 1-4.

And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat *it*.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat *it*.

9 Eat not of *it* raw, nor sodden at all with water, but roast *with* fire: his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of *it* remain until the morning; and that which remaineth of *it* until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat *it*; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat *it* in haste: *it is* the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: *I am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are*; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep *it* a feast to the LORD throughout your generations: ye shall keep *it* a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread

from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* a holy convocation, and in the seventh day *there shall be* holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread: for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side posts with the blood that *is* in the basin; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went

away, and did as the Lord had commanded Moses and Aaron, so did they.

43 ¶ And the Lord said unto Moses and Aaron, this is the ordinance of the passover: There shall no stranger eat thereof:

44 And every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and a hired servant shall not eat thereof.

46 In one house shall it be eaten: thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it: and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

50 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel: as the Lord commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

And the Lord spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine.

3 ¶ And Moses said unto the people, Remember this day in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

The redemption of Israel was accomplished through the blood of the Paschal lamb. And so our redemption is effected through the blood of Christ. On the night when Egypt's first-born was slain, and Israel's homes were spared the touch of the destroying angel, there was another death in Goshen's tents. It was the Paschal Lamb, whose sprinkled blood became the substitute for Israel's first-born, and the type of the vicarious and sin-atoning Saviour. All the details of this solemn ordinance are arranged with special fulness and spiritual significance, and for three thousand years the children of Israel have preserved this ancient memorial with but little change, as one of the most remarkable monuments of the truth of their wondrous history. It is really the first of the typical ordinances of the great Mosaic system of ceremonial rites. It was to mark a new era in Israel's history, and therefore to be to them the beginning of months, the first month in the

ecclesiastical year (chap. xii : 2) ; even as the sacrifice of Christ is the beginning of the church's history ; and the hour when the soul accepts His atonement, the beginning of its spiritual record.

The circumstances connected with the selection of the lamb, and its death, are strikingly typical. The lamb was to be without blemish, even as Christ was holy, harmless, undefiled, and separate from sinners. It was selected the tenth day of the month, and kept until the fourteenth, that all might observe its perfect blamelessness and have their attention fixed upon its significance, and prepare for its sacrifice. The period that elapsed from its separation until its death, was exactly typical of the duration of Christ's public ministry, counting a day for a year. In His thirtieth year he was publicly set apart, and in His thirty-fourth year He was crucified, after an interval of between three and four years, during which He walked in the light of all men, and demonstrated to all men His fitness for the work of man's redemption.

The lamb was taken, not for the individual but for the household, to show that Christ is the Redeemer, not of any individual or race exclusively, but of the whole family of God. Provision was made for the entire household, adding another if its own circle was too small, suggesting thus to exclusive Israel, that they were to share their lamb with their Gentile neighbors (verses 3-5).

At the appointed time the lamb was to be slain by the whole assembly of the congregation of Israel, in the evening. And so the Lord Jesus Christ was de-



livered by the Jewish Sanhedrim, and publicly crucified about the time of the evening sacrifice (verse 6). The sprinkling of the blood vividly expresses the application to our hearts of the death of our Lord Jesus Christ and our acceptance of and dependence upon his offering for our salvation. It is not enough that Christ has died for us ; we must appropriate the efficacy of His death to ourselves.

The place where the blood was sprinkled may suggest that Christ's blood bears witness not only to us, but to the world around, and to the heavens above, of our redemption.

The next thing was the eating of the flesh of the lamb. This expresses our participation in the life and strength of Christ, and our taking Him as the very substance and subsistence of our new life, both for soul and body. He Himself has expounded this spiritual mystery in the sixth chapter of the gospel of John, with deeper fulness ; and taught us that His own very life must be imparted to all who would fully live in Him. They were to eat the flesh on the same night that the blood was shed and sprinkled ; and so our participation in the life of Christ must begin the moment that we accept Him. We cannot live on mere justifying faith, but must have His abiding communion from the moment of our conversion. We cannot take Christ merely for our forgiveness, but the same night we must also take Him for our spiritual life.

The flesh of the lamb must be roasted with fire. And so Christ must be prepared for, and presented

to our spiritual apprehension, by the Holy Ghost ; not as a raw, naked conception, but as a warm, living personality. It must not be sodden with water. Perhaps this means the vain and empty words with which man often soaks the precious truth of God, until it becomes of none effect through the dilutions of human wisdom.

The whole of the lamb was to be eaten with his legs and the purtenances thereof (verses 9, 10) and nothing of it was to remain until the morning. And so we are to partake of the complete Christ, accepting not only His blood for our redemption, and His flesh for our life, but His head for our thoughts and wisdom ; His legs for our walk and guidance, and all the purtenances thereof, for all that pertains to our entire existence, even to the most commonplace need of our daily life. No part of Christ or His fullness must be lost or left unclaimed.

It was to be eaten with unleavened bread and bitter herbs. The former tells of our separation from sin, and the latter of the deep and painful experience through which the Holy Ghost leads to the renunciation of self and sin, and the full acceptance of Jesus; the tears of penitence and the death of self, in all its pains and wholesome self-renunciations (verse 8).

They were to eat with their loins girded, their shoes on their feet, their staves in their hands, and in haste. The girded loins, the sandalled feet, and pilgrim's staff, proclaim their pilgrim life, and mark the beginning of their journey, and their readiness to obey and follow. And so the blood of Jesus separates us from the past, and sends us forth on our

heavenly pilgrimage, strangers henceforth to the world, followers of Jesus, and ready for His service and will, wherever He may call.

We, too, must eat this holy feast in haste. There is no time for lingering and hesitating. Ere midnight the destroying angel will have passed, and he that loiters may be lost forever. Over the gateway of mercy the inscription burns in letters of fire : “ Flee from the wrath to come.” “ Behold now is the accepted time ; behold now is the day of salvation ” (verse 11).

In the following verses this solemn ordinance is more fully explained, as the ground of Israel’s exemption from the judgment of Egypt, and the stroke of the destroying angel ; teaching us that its deeper meaning looked forward to our redemption from the wrath of God through the blood of Jesus Christ.

The following chapter more fully unfolds the deeper meaning of the ordinance in regard to the first-born of Israel, who were to be holy unto the Lord in token of their redemption (chapter xiii : 2). The application to us is connected with the use of this expression, first-born, as descriptive of our place in the family of God ; we are all recognized as His first-born, in the sense of heirship with Jesus Christ. He is the First-born of the Father, and therefore the heir of all things. By His death He redeemed His brethren, and by our union with Him, we enter into his place of full inheritance, and thus are all God’s first-born sons.

This ancient ordinance of the redeeming blood has passed like a crimson line through all the later teachings of the Scriptures, and given name and shape and color to almost every sentence of apostolic teaching, and every song of the heavenly worship. "Ye are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation ; and hast made us unto our God, kings and priests."

### 3. *Redemption by Faith.*

Israel had to enter upon their redemption by a step of bold, decisive faith. And so we are redeemed not only by blood, but saved by faith.

Their first step of faith was their departure from Rameses. For a time their path was circuitous and perplexing. God did not lead them by the direct way of the land of the Philistines, which was much nearer, but round about the Red sea ; and afterwards through the wilderness of Arabia (chap. xiii : 17). And so in leading the soul to its inheritance, God frequently takes the most perplexing way, in order to bring it into a deeper knowledge of Himself, and a more thorough death to itself and the world ; and teach it by these disciplines, the lesson of faith.

It was not long before the faith of Israel was sorely tested. They soon found themselves shut in between the surrounding mountains, the sea in front, and the pursuing armies of Egypt behind. They

seemed shut up to destruction ; but they were really shut up to faith and to God ; and out of their desperate straits came the most glorious chapter of their national history. And so many of us have come to the place of perplexity, and even despair, and then found it the very gate of heaven.

First, they must show, however, their own miserable unbelief and worthlessness. In the hour of peril they completely break down, and begin to reproach Moses and Aaron with their cruel misfortunes (chap. xiv : 10-12).

Next they must get quiet, and cease from all their unbelieving fears, and restless activities and efforts at self-deliverance. "Fear not ; stand still and see the salvation of the Lord. He shall fight for you ; and ye shall hold your peace." God cannot save a soul until it stops trying to save itself, and ceases from its own works, and also from its fears.

Next comes the advance step of faith : "Speak unto the children of Israel that they go forward." The troubled heart must now act ; not in its own strength, or for its own deliverance ; but in dependence on God's promise and salvation. It must accept His word, and step out upon it, even in the dark ; nay, even into the very waters of the flood. Perhaps their feet are suffered even to touch the waves for a moment, as they advance, as we know was the case when afterwards they crossed the Jordan. But the next moment the hand of God has interposed, the waters roll asunder, and the path stretches across the angry sea, and leads them on to victory and redemption.



So must we believe and follow : stepping out in faith into the uncertain future, and expecting God to clear and lead the way.

This initial act of faith is subsequently repeated again and again in the experiences of life in other things ; and therefore the deliverance of Israel has come to mark the various deliverances of God's people in the trying places of their experience. But in every case the steps of faith are the same. The first is our failure; the next, the cessation of our struggles, fears, and activities ; and the next the simple obedient steps of faith, taking God at His word, stepping out in the dark, and finding His faithfulness and providence open our pathway. This is the aspect of faith which the Apostle emphasizes in the great picture gallery of Hebrews (chap. xi) : "By faith they passed through the Red sea as by dry land." And this is the kind of faith which the natural heart in vain essays to imitate. The Egyptians essaying to do what the Hebrews did, were drowned. To the eye of sense they did the same thing, but they failed in it. And so two persons may perform the very same act, apparently, and in the one case it may prove a miserable attempt at faith which can only bring disaster. The church is full of these miserable essays at faith, mere make-believes, which involve no real risk of ourselves, or committal to God. Man can believe a good deal, when he sees the evidence, and has somebody walking before him on dry ground, as Pharaoh's hosts had. But to step out in the dark like one who walks on the sea, with

no evidence but God's naked word, and the risk of ruin if He fails us, in the faith of God, which flesh and blood hath not revealed to the natural man. This is the faith which brings any great deliverance, whether it be the forgiveness of sins; the sanctifying presence of God; the healing power of Christ, or answered prayer in any great emergency. The Apostle has expressed it in the simple words: "We walk by faith and not by sight." And Christ has pronounced upon it this benediction: "Blessed is he that hath not seen, and yet hath believed."

#### 4. *Redemption through the Holy Ghost.*

Exod. xiii: 20-22; xiv: 19-20.

20 ¶ And they took their journey from Soccoth, and encamped in Etham, in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

19 ¶ And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*; so that the one came not near the other all the night.

Israel's redemption was accompanied by the presence and protection of the pillar of cloud and fire, to us the symbol of the Holy Ghost, and His part in leading the soul from bondage to redemption. The moment they set forth from Egypt, the Divine presence preceded their march, and henceforth led them all the way. It was the old symbol of fire, accompanied by the cloud of glory which also appears in almost all the manifestations of God, both in the Old and New Testaments. It is the sublime emblem of that blessed Spirit who becomes

the guide and guardian of every child of God, from the beginning of his pilgrimage to the consummation of his complete redemption.

We observe two stages of this manifestation, even in the first chapter of Israel's new experience.

First, he went before them until they reached the edge of the divided sea, but then He instantly passed through the camp, baptizing them as He passed, no doubt, with the enveloping cloud, and went behind them, marching like a wall of fire, between them and their foes. It is not fanciful to apply this to the two-fold experience to which the Holy Spirit leads the soul that follows Christ. First, He leads it to faith in Christ as one who goes before, as a presence with us, and yet not fully in us. And then, when we make a full committal, and pass through the crisis of absolute surrender, and death and resurrection with Christ, He comes nearer to our hearts, passes through and into our entire being, baptizes us, and possesses us with His personal presence, henceforth becoming the very element of our being ; before us ; behind us ; within us ; above us ; beneath us forever more. The first of these experiences might be expressed as the teachings and leading of the Spirit. The second is the baptism and indwelling of the Spirit. This glorious personality must also become real, as well as the Saviour, in the experience of every redeemed soul. We must know the Paschal Lamb, and the pillar of cloud and fire, as a personal presence, the beginning of our entire spiritual life.

The third chapter of the Gospel of John describes the first stage of this spiritual experience. And the second chapter of the Acts of the Apostles describes the second and deeper baptism of the Holy Ghost. Often it is in the hour of some crisis like the very floods of the Red sea, that the soul enters into this more intimate fellowship with the Holy Ghost. Let us not fear to follow his guiding presence, even into the darkest and most trying place ; and when we reach the depths then we shall find our Guide encompassing us with His loving arms, covering us with his overshadowing wing, and standing not only before us, but behind us, as our glorious rearward, and our wall of fire round about.

##### 5. *The Principle of Death and Resurrection.*

The passage of the Red sea is the great symbol of the principle which runs through the whole plan of redemption : namely, death and resurrection. The Red sea was to them a seeming grave ; as much so as Isaac's sacrifice on mount Moriah was his yielding up to death. And their coming forth on the shores of Paran was a vivid type of our stepping into the resurrection life, through our union with the Lord Jesus Christ, in His death and resurrection. It is true that death was not as thorough as it had afterwards to become. And so forty years later, we meet with a new figure of the same principle, namely, the passage of the Jordan ; setting forth our

more thorough and complete deliverance from the old life, and quickening into the life of the Spirit.

Corresponding to this in the redeemed soul, there is often this double experience of death and resurrection; the first, when we turn our backs upon the world in our conversion, and die to our former life; the second, when we turn our back upon ourselves, and die to the inner life and the entire natural self. Even the first experience, however, is supremely important, and the soul should be taught to recognize all its blessed reality, and to count itself so identified with Christ in His crucifixion, that it is as one already executed for its own crimes, and thus completely justified in the sight of God through the death of our Substitute. There is no reason why the deeper death should not also be experienced at the same time, unless it be that the soul has not yet fully realized what it has to die to. Perhaps it needed the experience of the wilderness to show Israel the worthlessness of themselves, and the necessity of their crucifixion; and sometimes God has to reveal to us in our subsequent experiences after conversion, the fact that "In us dwelleth no good thing," that we may be driven to put off the old man with his deeds, and accept the Lord Jesus in His fulness, as our perfect life.

This principle of death and resurrection is the real philosophy of the plan of salvation. God does not pass over our former sin, but He judges it and punishes it in the person of Christ, with whom we



are recognized as so identified that His death is practically our execution. This is the ground of our justification. God does not pass by our sin, but fully deals with it and slays us for it ; and the soul that enters into life is counted a new-born soul that never participated in the sins of the past.

So also with regard to the question of righteousness. God does not accept our imperfect obedience, but repudiates it, and takes instead Christ's perfect obedience as if it were ours, and thus regards us and treats us as if we had perfectly obeyed His entire law. So also with respect to sanctification. It is not the improvement of our old nature, it is not the gradual perfection of self ; but it is the repudiation and death of our old nature, and the imparting of a new and resurrection life, which is wholly supernatural and divine, and literally, " Christ made unto us wisdom, righteousness, sanctification and redemption."

On the other side of the Red sea, God recognizes His people as a new race ; and so, " if any man be in Christ he is a new creature ; old things have passed away, and all things have become new."

Hence, this transaction is connected in the language of the New Testament with the ordinance of baptism, in a remarkable way. The apostle Paul, speaking of this event in the tenth chapter of Corinthians, says, " They were all baptized unto Moses in the cloud and in the sea." Now, we know that the word baptism is pre-eminently figurative of death and resurrection, and so used again and

again with respect to our union with Christ. "As many of you as were baptized into Christ, were baptized into His death." Their being baptized, therefore, in the cloud and in the sea, expresses the idea of their being delivered to death, and brought forth to a new life ; the sea expressing the idea of death and judgment ; the cloud, the descending life of heaven. How beautifully the same two ideas are combined in the baptism of our Lord Himself, as He stepped into the waters of the Jordan and was baptized with water ; and then, even as the cloud which of old passed through the hosts of Israel as they passed through the sea, came the descending Holy Ghost from the open heavens, and rested upon Him, and He was baptized henceforth, both in the cloud and in the sea. So we see the two same thoughts in Peter's language on the day of Pentecost : "Repent and be baptized in the name of the Lord Jesus." That is the baptism in water — the sea. "And ye shall receive the gift of the Holy Ghost." That is the baptism in the cloud. This is ever the true and full significance of Christian baptism. It is not merely the baptism of water, which is only the sea, but it ought ever to be accompanied with the baptism of the Holy Ghost, which is the baptism of the cloud. And when the soul truly yields itself to this ordinance, as an act of self-crucifixion with Christ, and entire consecration to and union with Him, then, indeed, that blessed Presence itself passes like the ancient cloud through its entire being, and

becomes henceforth the divine element in which it lives and moves and has its being.

### 6. *The Redemption Song.*

Exod. xv:1-21.

Thensang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

3 The LORD is a man of war: the LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestine.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in; in the sanctuary, O LORD, which thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Israel's redemption was celebrated by the song of Moses and Miriam. And so our redemption must also be confessed and commemorated by the spirit of praise. The song of Moses is the keynote of all the songs of redemption that fill the Bible, and reaches its full chorus in the song of the Lamb, by the sea of glass, and the choirs of glory. We shall

never know the full joy of salvation until we begin to praise. This is the first evidence of faith, real faith, and is ever the support and inspiration of faith. "He hath put a new song in my mouth, even praise to our God." "I will praise thee, for thou wast angry with me, but thine anger is turned away, and thou comfortedst me." This is the language of the forgiven soul, and the more we praise, the more we shall ever have to praise for.

### 7. *The Memorial of Redemption.*

Exod. xiii: 5-16.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the

Canaanites, as he sware unto thee and to thy fathers, and shall give it thee.

12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast: the male *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males: but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

6. The redemption of Israel was commemorated by a memorial ordinance, the Hebrew Passover. So our redemption is celebrated by the Lord's Supper, designed to show forth Christ's death till He come, and therefore dear to every heart that loves the Redeemer and values His precious blood.

The deeper fulness of our redemption is unfolded in many succeeding types of the book of Exodus ; but these we reserve for our last theme in the division of the book ; even as God deferred them until the people were prepared for their fuller revelation, by the experience which immediately followed their crossing of the Red sea.



## CHAPTER III.

### CHRISTIAN PILGRIMAGE AS PREFIGURED IN THE BOOK OF EXODUS.

The events that immediately followed the crossing of the Red sea furnish a beautiful picture of Christian experience, especially in its earlier stages.

#### SECTION I.—*Divine Guidance.*

Exod. xiii:21, 22.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

Divine guidance is one of the first experiences of the Christian life. And it is finely expressed in the symbol of the pillar of cloud and fire which led the Hebrews in all their journeyings. Not only did the Divine presence bring them to and through the sea, but it henceforth became their guide through all the journey of the wilderness; moving when they moved, and waiting when they rested. So, still: "As many as are led by the Spirit of God, they are the sons of God;" "I will instruct thee and teach thee in the way thou shalt go; I will guide thee with mine eye," is God's voice to the pardoned soul (Psa. xxxii).

Nor has the Master left us without his own personal confirmation of this precious truth : “ When he putteth forth his own sheep, he goeth before him and the sheep follow him ; for they know his voice. I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me and as I know the Father.” “ The Comforter which is the Holy Ghost, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. He shall guide you unto all truth.”

## SECTION II.—*Trial.*

Exod. xv: 22-24.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah,

they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink ?

The next chapter of their new experience is trial. They were led immediately, not into a smiling paradise, but into the dreary wilderness (Ex. xv: 22). “ They went out into the wilderness of Shur ; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter.” Here we have not only trial, but the failure of all earth’s sources of comfort in trial. Not only is there the desolation of the wilderness, but the very springs which ordinarily refreshed the traveler, are to them fountains of bitterness.

It is thus with the child of God, even in his early Christian experience. God leads him, not into

unmingled joy and circumstances of comfort and ease, but, sometimes, through scenes of deepest gloom. And then, when he turns to his usual sources of comfort and help, even they become a bitter disappointment, and fail to afford their wonted sweetness. Perhaps his business becomes embarrassing; or even his dearest friends misunderstand him and disappoint him; and he finds himself really alone in the world, which once had a thousand springs of enjoyment, that now are all unable to satisfy. God is again showing him to himself, and making him realize more fully his absolute dependence for everything upon the Divine sources of his life. The more entirely we are yielded to God, the less can earth really satisfy us, and the less we see in it.

### SECTION III.—*Trial Sweetened and Sanctified.*

Exod. xx: 25.

25 And he cried unto the LORD, and the LORD shewed him a tree, *which* when he had cast into the waters, the

waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.

The next experience is the sweetening of Marah's waters by the branch of healing, which Moses found beside the springs of Marah, and cast into the waters until they were sweetened. This is the type, not of the removal of trial, but the transformation of sorrow into blessing by Divine grace and consolation. Moses did not find a new spring, but they drank afterwards of the same waters, which at first they found so bitter. So God does not need to alter the circumstances of our life, but

to add to them His presence and all-sufficiency, and they become transformed to blessings. Joseph's prison becomes a place of victory and service; Paul's dungeon becomes a sanctuary of holy song; and Bunyan's jail a palace of vision whence he not only sees, but shows to all future pilgrims the celestial city, and the land of Beulah.

Moses did not make this tree, or bring it from a great distance, but simply found it growing just beside the bitter spring.

So, beside every spring of sorrow, there already stands the branch of healing, the tree of promise, the Word of life which will open fountains in the desert, and make songs to break forth in the night. The Lord showed him the tree; so when the Lord opens our eyes, how the promises grow vivid, and become living realities; streams of water clear as crystal; fountains in the desert, and sources of everlasting consolation. Paul sees one of these branches of promise, and lo, his thorn in the flesh becomes, instead of a messenger of Satan, a very angel of blessing. Jacob gets his hand upon the promise, and lo, the place of peril becomes the place of power, and the darkest hour of his life, the very turning point of victory and transformation.

And so the myriads about the throne, who have come out of great tribulation, shall forever tell how,

“Sorrow, touched by God, grew bright  
With more than rapture's ray,  
As darkness shows us worlds of light,  
We never saw by day.”

SECTION IV.—*Divine Healing in its Earliest Ordinance and Statute.* EX. xv : 26.

Exod. xv: 26.

“I am the Lord thy God that healeth thee.”

“There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians ; for I am the Lord that healeth thee.”

God here undertakes to be the guardian of His people’s physical health and strength, by His own direct power and continual interposition.

The last clause literally should read, “I, the Lord thy God, am healing thee,” intimating a continual exercise of His healing love and power.

It is frivolous and trifling to apply this passage merely to their exemption from the plagues of Egypt. There would have been no meaning in such a promise ; for they had no reason to fear that these plagues should come upon them. They had been exempt from them in Egypt, even before they knew God’s covenant fully, and there never had been any intimation that they should be exposed to them. The references were, no doubt, to the diseases which were common to the Egyptians, and which they themselves had seen, and perhaps, experienced in their Egyptian life. In referring to this subject in



Deuteronomy, He again repeats the promise (chap. vii:15): "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt which thou knowest upon thee; but will lay them upon all that hate thee." The most casual reader would naturally apply these words to ordinary sickness, and such diseases as fall in the experiences of life upon the people of the world; and which they themselves had known by personal experience in Egypt. He promises to do this by His own personal and continual power, care and keeping. The faithfulness with which He fulfilled this promise is touchingly shown in the testimony of the Psalms (Psa. cv:37): "There was not one feeble person among their tribes." He promised this continual deliverance to them by a Divine covenant, which He also terms a "statute and an ordinance."

And like every covenant, it was connected with certain requirements on their part; especially with their diligent hearkening to His voice, and their prompt obedience to His commands. These are some of the conditions of God's healing presence with His people. It is only as we abide in Him, hearkening to His voice and quickly responding, that we can avoid the causes of physical suffering, and maintain the unbroken communication of His life in our physical being. These words, "statute and ordinance," place the promise of Divine healing upon a very substantial and enduring basis. And unless we can prove that this ancient ordinance is

revoked, it still remains the basis of our trust in His healing life and word.

That God should thus early reveal Himself to them as their physical Healer, immediately upon their crossing the Red sea, and entering upon their new life, proves that He expected them to depend upon Him in the fullest sense, as the supply of all their needs, present and future. No doubt the land of Egypt had many human resources for the healing of diseases; for we know that they had reached a somewhat high stage in medical, as well as other arts and sciences; but none of them were henceforth employed by His peculiar people. God alone was to be their physician and their life; and all through the Mosaic institutions, we find no provisions for natural or medical healing; but the constant recognition of God Himself as the keeper and healer of their bodies; and of their physical strength as intimately and inseparably connected with their holiness and obedience.

Now we know that "all these things happened unto them for ensamples unto us," and that they, in all this, were but the types of God's redeemed people under the new covenant. What right have we to ignore this part of their experience, and yet apply the story of the Manna and the Rock to our spiritual experience? Surely, the one is intended to be as real, and permanent, as the other, and the ordinance of healing to have its counterpart in the New Testament, as truly as the Manna is fulfilled in

the Living Bread. Such is indeed the case ; for our Lord's ministry began, just like their experience, in the manifestation of His healing power ; and He is still the "same yesterday, to-day, and forever ;" revealing Himself throughout the ages as a Living Presence, who can sustain our entire being from His own life, and who Himself "Bare our sicknesses, and carried our infirmities," as well as our sins.

Why should the Gospel be deprived of its mightiest credential before an unbelieving world ? Why should the unbelief of the church put away these ancient promises, and neutralize so large a part of our redemption ? Why should not the young disciple receive at the very commencement of his pilgrimage, in implicit faith, the covenant promise : "I am the Lord thy God that healeth thee ?"

#### SECTION V.—*The Springs and Palms of Elim.*

Exod. xv: 27.

27 ¶ And they came to Elim, where | score and ten palm trees ; and they  
were twelve wells of water, and three- | encamped there by the waters.

These are types of the times of refreshing and rest that come to the children of God after scenes of trial (Ex. xv: 25). "Weeping may endure for a night, but joy cometh in the morning." There are sweet arbors on the king's highway ; and green oases on the wide desert. There is a land of Beulah, as well as a valley of Baca. And He knows best when to lead us amid its palms and fountains, and when to test our faith and love in the howling wilderness.

There are twelve wells, or rather springs, of water for one fountain of Marah. There was a well for every tribe. And so God has for each of us a fountain of comfort and blessing, as well as a cross and a thorn. There is a fresh well for each of the twelve months of the year, and a new palm tree for each of the seventy years of life.

The seventy palms signify a yet more abundant and delightful provision for rest, and shelter from the heat of trial; and the rich and abundant fruits of Divine love and bounty. "He maketh me to lie down in green pastures; He leadeth me beside the waters of rest; he restoreth my soul; He leadeth me in the paths of righteousness for His name's sake."

#### SECTION VI.—*The Manna.*

Exod. xvi: 1-5; 14, 25.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the Lord; to-day ye shall not find it in the field.

They must next be fed, and taught whence their provision comes in their wilderness journey.

First, therefore, they were made to feel their

need, and to understand that the wilderness affords no natural supply for that need. So God has to teach us that earth can no longer fill the soul, and that our spiritual nourishment must wholly come to us from Him. As usual, the result in their case, is failure; failure that becomes the occasion for God's richer grace.

They murmur because they have no bread, and their carnal hearts turn back again to Egypt. But their murmuring is met by God's mercy, and becomes the occasion for the commencement of the supply of manna which henceforth meets their daily wants through all the desert journey for forty years.

Travelers tell us of a substance that bears this name, and somewhat resembles the miraculous manna of Exodus, which is still found in small quantities in certain portions of the desert, but confined to special locations, and almost always found under the tamarisk tree. It is not necessary to show that no mere natural substance could have supplied in sufficient quantities, the wants of three millions of people; and besides, the regularity of its fall; the systematic interruption of it on the Sabbath; the fact that it was confined to no certain locality, but followed them all through their desert march, are sufficient to show that it was a wholly supernatural provision. It is a type of God's spiritual provision for His people's deeper need in their Christian pilgrimage. Our Lord unfolds the mys-



tery of this Living Bread in the sixth chapter of the Gospel of John, and teaches us that He is Himself, His people's life.

The manna was a very simple form of bread ; not ministering to the stronger appetites of the body, but simply satisfying, and completely supplying all its needs.

So the grace of God comes to us in great simplicity, not ministering to the self-life, but supplying all our real spiritual needs, and containing the substance of everything which our entire being requires for its nourishment and growth.

The manna needed to be daily renewed. We cannot live on former experiences, but must abide in continual fellowship in the source of our life.

The manna fell on the morning dew. And so the Holy Spirit must bring to us the fresh supplies each moment of Christ's sustaining life and grace.

When the hearts of the people grew carnal, they became weary of the manna; and so the world has no taste for Christ, and the worldly-minded Christian takes no delight in His communion and His word. The manna was in no sense a natural growth ; and the worldly-minded Christian cannot appreciate it. It came from heaven ; and God is likewise ever teaching His children that their spiritual life cannot feed on the things of earth, but must be supplied from Himself.

The reason why multitudes of Christians are so famished and feeble, is because they are trying to live upon the husks or the fruits of the world ;

longing for the flesh pots of Egypt, or the quails of lust, and weary of the simple bread of God ; feeding on men's philosophies, the protoplasm of materialism, the sentimentality of naturalism, the prurience of the play-house, the sensationalism of the novel, the filthy hash of the newspaper, or the husks of the market and stock exchange, instead of the pure, sweet, sustaining Word of God.

### SECTION VII.—*The Living Water from the Smitten Rock.*

Exod. xvii: 1-7.

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD,

saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, and the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

This is the type of God's provision for our spiritual refreshing through the indwelling and continual influences of the Holy Spirit.

The manna represents Christ as the source of our life; the water the Holy Spirit. They came to Rephidim, which signifies rest, and there, no doubt, they expected rest and refreshing. But nature has still no supply for the spiritual life. The old sources of our strength will ever fail us, until we learn to

draw it alone from God. The wells of Rephidim are dry, and a great cry of bitter disappointment and anger goes up against Moses and against God. But again the resources of grace are sufficient, and murmuring is met once more by mercy. The rock is stricken by the rod of the Lawgiver, and from its riven bosom, a living well pours its overflowing tide, until the people and cattle drink to repletion, and the stream flows on, it would appear, through all their desert pathway. For the Psalmist declares that it ran in the desert like a river; and the Apostle tells us that "They drank of that rock that followed them, and that rock was Christ." (1. Cor. x: 4; Psa. lxxviii: 15.) Our Savior has given us the sweetest commentary on this passage in His words to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldst have asked of Him, and He would have given thee living water. Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "If any man thirst, let him come unto me and drink. He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water. This He spake of the Spirit which they that believed on Him should receive. For the Spirit was not yet given, because that Jesus was not yet glorified." The water of Horeb, therefore, is a type of the Holy

Spirit; and the rock of Horeb, of Christ from whose smitten bosom the Spirit has come forth, since the day of Pentecost, to satisfy the thirst of sinful and suffering men.

It is important to contrast this scene with the later incident at Kadesh, recorded in the book of Numbers, where Moses struck the rock again, but in so doing displeased God, who had commanded him only to speak to it, and the water would come forth. It was smitten once, and henceforth open forever. And so, the death of Christ cannot be repeated. Once for all, His sacrifice was sufficient and complete, and all the resources of grace are now at the command of the penitent and believing soul, and the word of simple trust. The rock is smitten; the Spirit is given; heaven is opened; "Whosoever will, let him take the water of life freely."

### SECTION VIII.—*The Conflict with Amalek at Rephidim.*

Exod. xvii: 8-16.

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron

and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it JEHOVAH-NISISI:

16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

Hitherto Israel has had no battles to fight, and has met with no adversaries since the destruction of the Egyptian host. All their trials have come from the wilderness and from themselves. So, often for a while in our early Christian life, we are exempt from severe conflicts. But now their first battle must come to teach them the secret of victory. "Then came Amalek, and fought with Israel in Rephidim." This battle is the type of Christian warfare in one of its aspects; "the Lord hath sworn that he will have war with Amalek from generation to generation," implies that the conflict is not ended yet.

Amalek was the type of the flesh. He was descended from Esau; and Esau represented the carnal nature. The Apostle explains this in Gal. v:17. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

But it is not to be a battle in their own strength. He who leads the battle in the plain below, Joshua, is himself the type of the Lord Jesus Christ. And the secret of even his victory is the uplifted hands of Moses on the mount above. These uplifted hands tell not only of prayer, and continual prayer, but of the prayer of victory and faith. The uplifted hands are not merely raised in intercession, but also in triumph; holding up the name of Jehovah as the banner; and afterwards signalizing the victory by the name of JEHOVAH-NISSI, "the Lord is my



banner." So we say, "the victory that overcometh the world is our faith." The only secret of triumph in the conflict with the flesh is, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh." And the only song which we shall ever sing on this battle-field as a song of triumph, is, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

The marginal reading of the sixteenth verse is : "Because the hand is upon the throne of the Lord." This expresses the attitude of faith, grasping the very throne of power and authority, and triumphing in the strength of God.

What a comfort in our spiritual conflict it is to know that it is the Lord that will have war with Amalek, and not the poor weak heart of man ; and also to remember the decree of extermination which we may claim : "I will utterly put out the remembrance of Amalek from under heaven." We may so triumph over the flesh in abiding union with the Lord, that we shall reckon ourselves dead indeed unto sin ; and treat the life of self as something that is all buried in the oblivion of our Saviour's grave.

#### SECTION IX.—*Order and Government.*

Exod. xviii: 5, 13-26.

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

13 ¶ And it came to pass on the morrow: that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And Moses' father in law saw all that he did to the people, he said,

What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning until even?

15 And Moses said unto his father in law, Because the people come unto me to inquire of God:

16 When they have a matter, they come unto me: and I judge between one and another, and I do make *them*

know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing *is* too heavy for thee: thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the* burden with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father in law depart; and he went his way into his own land.

The eighteenth chapter of Exodus gives us an account of the visit of Jethro, Moses' father-in-law, and the results of his counsel to Moses, which led to the organization of the eldership, and a systematic plan for the oversight and government of the people.

This has also its spiritual significance in our Christian life and in the history of the church; teaching us the necessity not only of a true spiritual experience and a life of interior communion with God, but of a proper and systematic adjustment of our external life, and the necessity of order and government in the church of Christ, and proper habits in the regulation of our religious life and work. God has, therefore, given to us the institution of the family, of the church, and of civil government, and the various spheres and ministries of social and business life, and Christian work; all involving their several responsibilities and obligations to which we cannot be indifferent

any more than to the claims of our more spiritual relations to God Himself.

What a beautiful picture these chapters present of the life of God's ancient people, following the leadership of His personal presence in helpless dependence, as a flock would follow a shepherd through the wilderness ; or the little child would follow its mother's lead as she guided it through the unknown pathway. How fatherly and tender the Divine love and care ! How gentle and forbearing the attitude of God ! And how impatient and imperfect often, the spirit of his petulant and murmuring children. Every word of impatience on their part, every impetuous fear, every outcry of disappointment and dread, is met by some new expression of His infinite patience, forbearance, gentleness, and boundless grace.

But suddenly all this is changed. In a moment they are called to meet Him in an aspect so different, that at first they are overwhelmed with awe, and beg to be permitted to fly from His presence. This leads us to the next chapter.

## CHAPTER IV.

### THE DISPENSATION OF LAW.

Exod. xix: 1-25; xx: 1-21.

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and a holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes.

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up* into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live; when the trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargest us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

And God spake all these words, saying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of *anything* that is in heaven above, or that

is in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me:

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the Sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy mauservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And all the people saw the thunders, and the lightning, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

This is introduced about two months after the crossing of the Red sea. They have now reached the base of the Sinaitic mountains, and God calls Moses apart into mount Sinai, announces to him that He is now about to lead His people into a solemn covenant, and bids them prepare for the manifestation which God is about to make to them. "Ye have seen," he says, "what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." And the people answered and said: "All that the Lord hath spoken we will do."

They were then commanded to prepare themselves most solemnly, separating their persons from all de



filement, and assembling on the third day around the base of the mount, but charged most emphatically to stand apart from it, and not even to touch it, on penalty of death. On the third morning Jehovah appears enthroned upon the mount in awful majesty and glory. Thick clouds of murky blackness hang around the lofty brow of Sinai, and vivid lightnings cleave asunder the awful darkness, and re-echo themselves in incessant thunderings; while out of the darkness and fire there issues the piercing sound of the trumpet, growing loud and long, until all the people tremble, and even Moses is filled with irresistible awe and fear.

At length, God summons him into the darkness, and he disappears from the sight of the trembling people, into the midst of the mount of fire. Then follows the living voice of God in the ears of all the people, and the proclamation of His mighty law. Sentence after sentence they fall from the mount; every word of those ten commandments, which become to the ages the summary of righteousness and duty, in its two-fold completeness, with respect both to God, and all the subordinate relationships of life.

As a token of their authority and permanence, these words are afterwards written by the finger of God, in tables of stone, and preserved in the ark of the covenant, and the very shrine of the Hebrew Tabernacle.

Many different names have been given to this divine message. They are called the Decalogue, the Ten Commandments, the Words of the Covenant, the Tables of the Covenant, the Testimony, the Ta-

bles of the Testimony, and also, the Law. Another account of the same events is given in Deut. v: 22-31, slightly modified in some subordinate expressions. Our present purpose simply requires that we shall explain the meaning of this dispensation of law, in its relation to their spiritual life and ours.

SECTION I.—*The History of the Law.*

1. It was given at mount Sinai in the third month after the departure of Israel from Egypt, as a proclamation of God's covenant with His people.

2. It was given with great majesty and terror. (Ex. xx, Heb. xii: 18-21.)

3. It was given through the mediatorship of Moses. (Gal. iii: 19, 20,) and so is called the Law of Moses. (John i: 17.)

4. It was given through the ministry of angels. (Acts vii: 5-7, Psa. lxviii: 17, Gal. iii: 19.)

5. It was spoken by the voice of God Himself. (Heb. xii: 26.)

6. It was administered by the Lord Jesus Christ, the Angel of the Covenant. Ex. xxiii: 20, 21, Acts vii: 38, Mal. iii: 1.

7. It was written by the finger of God on two tables of stone. (Deut. v: 22, Ex. xxxi: 18.)

8. It was broken by the people, and the first tables were broken in the hands of Moses; perhaps as a token of the fact that the contents of the tables had already been broken by their disobedience and the sins of men. (Ex. xxxii: 15-19.)

9. It was re-written by God and renewed in the

second and more gracious covenant, and then deposited in the ark of the covenant to be there preserved, perhaps as a type of the fact that Jesus Christ has brought us into a new covenant with God, and Himself keeps for us the law under this new covenant, and also keeps it in our hearts, as our indwelling sanctifier.

10. It consisted of three parts, namely: the moral, contained in the ten commandments; the ceremonial, having reference to the ceremonial types; and the judicial, having reference to the social life and the civil government of the people.

#### SECTION II.—*The Design of the Law.*

1. It was intended to reveal the holiness of God. They had just come out of the darkness of Egypt, and had no true conception of God. Again and again had they shown in their short pilgrimage, their disregard of His authority and law. They must learn His absolute righteousness and infinite holiness. Without this His very mercy would be abused.

So in our life God must reveal Himself in His majesty and purity, as well as His love. So He came to Job, until he abhorred himself in the light of God. So he came to Isaiah, until he fell at His feet as unclean and cried out for purity. So he comes to every soul before it can rightly understand sin or holiness. The simplest faith will ever be the most reverent. The more we know His purity, the more will we prize His love. And so even under all the grace of

the gospel, we are taught that we must have grace “whereby to serve God acceptably, with reverence and godly fear ; for our God is a consuming fire.”

2. The next design of the law was to reveal to man the perfect standard of duty, and righteousness, under that period of Divine revelation. It was a marvelous embodiment of all the essential principles of righteousness and virtue.

Beginning with God Himself, it first presents Him as the supreme object of worship. Next it teaches the method of worship ; then the spirit of worship ; and then the time of worship.

Coming, secondly, to man's relative duties, it begins first with the family, the root of society ; next it touches our obligation to human life ; then to social purity ; then the rights of property ; and then of reputation ; closing in the tenth commandment with the very spring of action and character, our desires and motives ; and demanding for them absolute righteousness and purity.

It has well been called, even by eminent jurists, “A miracle of ethics,” transcendentally in advance of the very highest productions of human thought in any age or land.

3. It was designed to reveal man's sin, and lead us to Christ for salvation and sanctification. This was perhaps its chief design : (Rom. vii : 7) “I had not known sin but by the law.” (Rom. iii : 20,) “Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin.” God Himself declares : (Ex. xx : 20)

God, is come to prove you, and that his fear may be before your faces, that ye sin not." God knew His people would break the law, and never expected them to be saved by their own obedience to it ; but rather to see through its demands their helpless and lost condition, and thus be driven to accept the atonement and righteousness of the Lord Jesus Christ. "Therefore the law was our schoolmaster, to bring us to Christ, that we might be justified by faith." So it must come to every soul ; to reveal self ; to convict of sin ; to prostrate at the feet of mercy ; "that every mouth may be stopped, and all the world become guilty before God." And then when He has included all under sin He has mercy upon all who believe.

A poor slave lay dying ; his master came to see him ; he took him gently by the hand ; the poor negro kissed the hand and said, "Blessings on this hand," "Why, Sam," said the master, "how can you say that ? that hand never did you anything but harm ; it has beaten and bruised you a hundred times ; how can you bless it ?" "Yes, blessings on that hand," replied the poor slave, "it was that which drove me for comfort to my precious Jesus ; He soothed my sorrows, and made my heart so glad that I can only say, blessings on the hand of hard old master, for driving me to Thee."

So the Law is a hard old master ; it can only condemn and smite ; but it drives us to the cross and the Saviour, and we should only bless it, too.

Not only does the law show us our guilt, and thus



drive us to Christ for our salvation, but at a later stage in our experience, it reveals to us ourselves, and our utter sinfulness, and also drives us to Him for sanctification.

The first operation of the law in convicting a sinner, and leading him to Christ for pardon, is set forth in Rom. iii : 9-30. But there must come a second working. The soul must see its inherent wickedness, and discover that "in me, that is in my flesh, there dwelleth no good thing," before it will receive Christ in His fulness, for its inner purity and life.

This operation of the law is evidently described in Rom. vi and vii. For a while, like Israel in the earlier part of their journey, the soul has gone on in joy and confidence ; but suddenly the sky is overcast. It comes to Sinai ; it hears the voice of the law ; it finds that within which is neither able nor willing to obey ; it readily cries, "all that the Lord speaks will we do," and then it fails, sins, despairs, and falls under condemnation. What is there in all this to sanctify ? Why, it is the very root of sanctification. It is finding out our helplessness. It is coming to the end of self. And when, discouraged and defeated with its vain endeavors, and its broken vows and purposes, it cries in despair, "O wretched man that I am, who shall deliver me from this body of death," then it finds the same blessed Friend who set it free from guilt, standing again by its side, and offering to save it from self and sin, by His indwelling life and power ; and it cries in

joyful deliverance, "Thanks be to God, through our Lord Jesus Christ."

Again the law has been its schoolmaster to lead it to Christ—this time for sanctification. And now it learns that even for this evil heart, as well as for its wretched past, He has paid the full penalty ; that it may look on its old self as no longer a real self, but dead with Christ, through His cross ; and know that the law of the Spirit of Life in Christ Jesus, does set it free from the law of sin and death, and that the righteousness of the law is fulfilled in it, as it walks in the new resurrection life, not after the flesh, but after the Spirit.

### SECTION III.—*The Place of the Law Under the Gospel.*

1. Christ has redeemed us from its curse and penalty by being made a curse for us (Gal. iii : 13), so that the believer is now in the position of one who has been already executed for his own sin, in the person of his Substitute, and the law has no more demands against him.

2. Christ has earned for us its promises by keeping its precepts, and thus puts the believer in the position of one who has obeyed the commandments, and deserves their recompense. This is the meaning of "His righteousness." Rom. x : 4.

3. Christ has re-enacted the law in His own precepts and commandments, and in His own example and life, where we find the true and perfect rule of our Christian life. It is not that the law is

abolished, but uplifted and re-enacted with greater fulness, sweetness, and spirituality. It is very much the same as the issuing of the second edition of a book, containing important additions and corrections, and taking the place of the former edition. Therefore, Christ's commandments, "these sayings of mine," as He calls them, are the Christian's final law. And Christ's own beautiful life is the exposition and object lesson of that law :

" A life in which the law appears,  
Drawn out in living characters."

The law of Christ is therefore more complete, more comprehensive, more searching, and reaches a higher standard than the law of Moses. Its first word is, "Thou shalt love the Lord with all thy heart, and soul, and mind, and strength." And its second, "Ye shall love one another," not as yourselves, but "as I have loved you."

4. The Holy Spirit writes this new law upon our hearts, and disposes and enables us to keep it. He does this by revealing in us, and uniting to us the very person of the Lord Jesus Christ, who becomes our indwelling righteousness, and so lives in us His own pure and perfect life of love and obedience, as we receive Him and yield to His voice and will. Hence the Holy Spirit came on the anniversary of the giving of the law, the day of Pentecost, thus suggesting to us that He would henceforth be to every believer the very substance of the law, and the power to perform it. This was the ancient

covenant; "in the latter days I will put my law in their hearts, and write it in their inward parts." This is how the Spirit sanctifies us; and how "the law of the Spirit of life in Christ Jesus makes us free from the law of sin and death." When He enters the life and controls it, the righteousness of the law is fulfilled in us, "as we walk, not after the flesh, but after the Spirit." This also is a reason why Jesus Christ is represented as our righteousness, "and made unto us of God, sanctification." He himself enters and occupies our heart, and becomes in it the spirit of righteousness.

All this was beautifully expressed and set forth in Exodus, by the second covenant of the law, accompanied by the gracious words of Moses (Ex. xxxiv: 6): "The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth;" and still more vividly by the fact, that this law thus renewed was not left in the hands of the people, but enshrined in the ark, and thus kept and carried in their midst.

Now we know that the ark was a type of Christ. So the figure speaks to us of Jesus keeping for us the Divine law, and then entering and abiding in us, and keeping it also in us, as our life and righteousness.

## CHAPTER V.

### THE REVELATION OF GRACE IN EXODUS.

We have already seen that the story of Israel's redemption was designed to prefigure the plan of redemption and the grace of God which bringeth salvation to all men. But now, after the revelation of the Law, we have a much fuller development of the principles of the Gospel and the grace of the Lord Jesus Christ in meeting the conscious need which the law reveals, and fulfilling its righteousness in our hearts and lives.

#### SECTION I.—*The Mediation of Moses.*

Exod. xx : 19-21 ; xxxii : 30-35 ; xxxiii : 1-17.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses draw near unto the thick darkness where God was.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto the Lord: peradventure I shall make an atonement for your sin.

31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

35 And the Lord plagued the people, because they made the calf, which Aaron made.

And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an Angel before thee: and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.



7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the Lord went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and the Lord talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

11 And the Lord spake unto Moses, face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? So shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

Even amid the terrors of Sinai, we behold the beautiful illustration of the mediatorial work of the Lord Jesus Christ, in the intercession of Moses between God and the terrified people. "Speak thou with us," they cried to Moses, "but let not God speak with us lest we die." (Ex. xx: 19-21.) In great condescension God grants their request, and so Moses enters into the thick darkness and fire, and becomes the medium of communication between God and His sinful people, and the great type of the greater Daysman who dwells amid the glories of God's ineffable holiness, and yet meets us in our own humanity as a merciful and faithful High Priest in things pertaining to God.

This character is maintained by Moses, not only in the covenant of the law, but again throughout the period of their wilderness life. Most beautifully does it appear in the dark and awful hour when the people broke their covenant, and turned the sacred

scenes where God had manifested His presence into a place of idolatrous revelry ; provoking, at first, their meek and gentle leader even to break the very tables of the covenant in his haste and displeasure, and for a time threatening to turn away the presence of God altogether from their midst. Then it is that the depth and strength of his character shine out with a grandeur which only finds its parallel in the priesthood of the Lord Jesus Christ ; as, throwing himself on his face before God, he cries, “ Oh, this people have sinned a great sin, and have made them gods of gold ; yet now, if thou wilt forgive their sin ; and if not, blot me, I pray thee, out of thy book which thou hast written.” And as Jehovah for a little reserves His forgiveness, and speaks of sending an angel instead of His own personal presence, before His rebellious people, the faithful intercessor ventures to plead again : “ If I have found grace in Thy sight, shew me now Thy way, that I may know thee, that I may find grace in Thy sight ; and consider that this nation is Thy people. If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight ? Is it not in that Thou goest with us ? so shall we be separated, I and Thy people, from all the people that are on the face of the earth.” (Ex. xxxii : 30 to xxxiii : 17.) His prayer prevails, and the promise is renewed.

Yet, again, is their sin repeated in the fourteenth chapter of Numbers, when the unbelief of the spies and the congregation hold them back from entering the land of Canaan at Kadesh Barnea, and the Lord

is again provoked to cut them off in His wrath. Once more the faithful intercessor is on his face before God, crying: "Pardon, I beseech Thee, the iniquity of this people, according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now. And, the Lord said, I have pardoned, according unto thy word." (Num. xiv : 19, 20.)

So for us the Lord Jesus ministers before the throne, and therefore "He is able to save to the uttermost all that come to God by Him seeing He ever liveth to make intercession for them."

## SECTION II.—*The Altar of Earth.*

Exod. xx : 24-26.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen : in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone : for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

At the foot of Sinai, and in the chapter which records the giving of the law, and paints its terrors in lurid and awful majesty, we find this beautiful provision for the frailty and sin of the covenant people, and for the very transgressors who were so soon to break that law, and need its blessed atonement. (Ex. xx: 24-26.) "An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings, thy sheep, and thy oxen : in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone : for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered

thereon." How simple, how full of Jesus is all this. It was to be an altar of earth, which the poorest could erect, and for which the materials could be found in any spot, however remote from the Tabernacle or the mount. So Christ needs no costly offering from the helpless sinner, but anywhere, and everywhere, "whosoever will, may come boldly to the throne of grace." If it should be more convenient to make an altar of stone, it should not be of hewn stone, teaching us that no work of our own righteousness is needed to justify the soul, or will be suffered to mingle with the righteousness of Christ.

If we lift up our tool upon that finished work, we have polluted it. "He that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

And then, most beautiful of all, there were no steps to this altar. It is not above the level of the humblest and most desperate sinner. It needs no wrought up condition of feeling or merit, to bring us into saving contact with Jesus Christ. We need not say in our heart, "Who shall ascend into heaven to bring Christ down from above." We need not wait until we have raised ourselves to the highest morality, or religious feeling, but He meets us on our level, and saves us as we are, in the fullness of His all-sufficient grace. Indeed, the moment we try to get up to the highest place of personal merit, or self-effort, we only show our nakedness. The process of salvation is a going down; and the condition of mercy is to come at last where we act-

ually accept Him as the Author and Finisher of our faith. Blessed altar of earth ! Blessed type of Calvary, sweetly proclaiming, “Whosoever will, let him take the water of life freely.”

### SECTION III.—*The Ordinance of the Hebrew Servant.*

Exod. xxi : 5, 6.

5 And if the servant shall plainly say, I love my master, my wife, and my children: I will not go out free.

6 Then his master shall bring him unto the judges; he shall also bring

him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

This is also a beautiful type of the mediatorial and redeeming work of Christ. This servant might have claimed his freedom and enjoyed it alone. But his wife and children were still in bondage, and he refused to go free until he could also claim their liberty. He was also attached to his master and unwilling to leave him. He was allowed, therefore, by the Hebrew law, to return to bondage, and consecrate himself anew to his master's service, and share the lot of his family, by the second ceremony of boring his ear, and fastening him by it to the door post of his master's house, in token of perpetual servitude. The word of God has not left us in any doubt about the meaning of this type. In Psa. xl: 6 and Heb. x: 5, it is applied to the Lord Jesus Christ, the Father's Servant, who might have retained His freedom from suffering and humiliation. But He, for His Father's honor, and for the sake of His bride, the church stooped to the place of subjection and indignity, undertook the fearful task of procuring our redemption; gave Himself joyfully to do the will of God as a servant; shared in the fullest measure the bondage and suffering of His beloved people; and has



saved us forever from the servitude of sin, and the miseries of our lost estate.

#### SECTION IV.—*The Blood of the Covenant.*

Exod. xxiv : 4-11.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people; and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

A few days after the giving of the law at Sinai, God enters into covenant with His people by a series of beautiful and significant rites. The scene stands in striking contrast with Sinai and its terrors. And the one secret of all the difference is that the blood is the ground of acceptance and communion, and the token and seal of the covenant that is now ratified. Accompanied by Aaron and his sons and the seventy elders of Israel, Moses again approaches Mount Sinai, in the presence of the assembled people. The covenant is solemnly proclaimed in their hearing and written down by the hand of Moses, and then the altar is builded under the hill, and sacrifices of burnt offerings and peace offerings solemnly presented before the Lord. The blood of the victims is carefully gathered in basins; one-half is sprinkled on the altar and the rest upon the Book of the Covenant and the people.

The significance of this two-fold action concerning the blood cannot be too carefully marked and

remembered. The blood which was poured upon the altar represents the death of Christ for our sins. Blood is ever a token of life in the Old Testament, and so the blood poured upon the altar is the life of Christ poured out *for* man. But the other half of the blood preserved in basins and then sprinkled upon the people, represents something very different, namely, the resurrection life of Christ and the continued efficacy of His intercession and indwelling to sanctify and keep us in fellowship with God and enable us to fulfill the Divine covenant. The shed blood is the death on Calvary. The sprinkled blood is the resurrection life of Christ, shed abroad in our hearts, and so cleansing, sanctifying, and sustaining our spiritual life. The one is *His Life for us*, the other *His life in us*.

Next notice the effect of this offering and application of the blood. They were at once brought into the immediate presence and fellowship of God, as we are brought nigh by the blood of Christ. "They saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God and did eat and drink." There is no vengeance, for sin is out of sight. There is no cloud, but all is clear as the sapphire heavens, for "He has blotted out as a thick cloud all our transgressions." There is the vision of His presence, the fellowship of His love, and the very feast of His glorious provision. So we have boldness by the blood of Jesus to enter

into the holiest of all. So we may receive the new covenant in His blood. So we may sing "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God; to him be glory and dominion forever and forever. Amen."

### SECTION V.—*The Tabernacle.*

Exod. xxv : 1-10.

And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

3 And this is the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim wood.

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

This is the grandest of all the Old Testament types of Christ. It is all one great object lesson of spiritual truth. In its wonderful furniture, priesthood and worship, we see with a vividness that we find nowhere else, the glory and grace of Jesus, and the privileges of His redeemed people. And as in the architect's plan we can understand the future building better, even, than by looking at the building without the plan, so, in this pattern from the mount, we can understand as nowhere else, that glorious temple of which Christ is the cornerstone, and we also, as living stones, are built up in Him a spiritual house, a holy priesthood, to "offer sacrifices acceptable to God through Jesus Christ."

I. *The form and structure of the Tabernacle.*—It was an oblong structure, about forty-five feet long, and fifteen feet wide and high ; very similar in size and proportions to the double parlors of an ordinary dwelling house. It was constructed of boards of shittim wood, a peculiarly indestructible material, overlaid with gold, and fastened with sockets and tenons of silver, brass, etc. It was covered with three tiers of skins, and a final interior lining of most costly curtains, embroidered and adorned with symbolical figures, of the highest beauty and spiritual significance. The external covering of the roof was of rough badgers' skins, to protect it from the inclemency of the weather. The exact form of the roof is a matter of dispute, some believing it to have been pitched at an angle, and some an arched or a flat surface.

The Tabernacle itself was divided into two unequal chambers by magnificent curtains called *The Vail*. The inner chamber was a perfect cube, fifteen feet square. It contained the ark of the covenant, over which was the mercy seat, which was its lid, and consisted of a solid plate of gold. Then, springing from this, and formed of the same piece of solid gold, hovered the cherubim, symbolical figures representing the faces of the four typical forms of the animate creation—the man, the ox, the eagle, and the lion ; while between the meeting wings of the cherubic figure shone the Shekinah, or visible Divine glory, the luminous cloud of transcendent brightness, which, perhaps,

arose and expanded into the pillar of cloud and fire that hovered above the tabernacle, and led the march of Israel. This chamber was the Holy of Holies, God's especial presence chamber and throne of grace and glory. None ever entered it except the high priest, and he only once a year.

The other division was twice as large, fifteen feet by thirty, and was called the Holy Place. It was open to the ministering priests only, but not to the common people; and it was separated from the outer court by *The Door*, a curtain, also of blue, purple and scarlet, which none but cleansed and consecrated priests might pass. Its articles of furniture were: the golden candlestick, which was its only light, there being no windows at all; the table of shew bread, covered with twelve loaves, crowned with pure frankincense, which were offered to God for one week, and then eaten by the priests, and renewed from Sabbath to Sabbath; and the golden altar of incense, with its accompanying censer, where pure frankincense was continually offered, and from which, once a year, on the great Day of Atonement, the high priest with the golden censer took burning coals, and smoking incense in his hands, passed through the mysterious Vail, entered alone the Holy of Holies, and there made atonement for the people in the immediate presence of God.

Surrounding the Tabernacle was another court, an enclosure eighty-seven by one hundred and seventy-five feet, with an opening on the eastern



side, called *The Gate*. Into this court all the people might come.

Two objects of ceremonial worship stood here. Near the gate was the brazen Altar of burnt offering. Here the sacrifices of burnt offering were presented, the blood sprinkled, and the fire kept ever burning, from which the altar of incense was supplied. All parts of the tabernacle had to be sprinkled with blood from this altar. It was the only way of access to the presence of God. Farther in was the brazen laver, a vast basin, perhaps with polished exterior, forming thus a mirror as well as a fountain, made from the metal mirrors of the women of Israel, and so enabling the priests at once to see their uncleanness in the metal, and then to wash it away in the water which it contained. It was for the purification of the priests as they entered the sanctuary, and no one could pass through the door until he had washed in this fountain. The gate of this enclosure was always open. It had no hangings, like the two inner doors. All might freely come into His courts and bring their offerings for sin and uncleanness.

Outside the gate was the camp of Israel, forming a square around the tabernacle of vast extent, three tribes on each side, the tribe of Judah being on the east, opposite to the entrance to the tabernacle gate. And just beyond, still farther out, there continually burned *The Fire without the camp*, where the bodies of the sin offerings were consumed, and also the refuse of the camp.

Such was this simple and wonderful structure, God's first sanctuary, and the type of all that is sacred and precious in the person and work of Christ, and the privileges of our heavenly calling.

II. *The erection and subsequent history of the Tabernacle.*—We find two accounts of the construction of the tabernacle in Exodus. First, we have the tabernacle as it was planned in heaven, and shown to Moses on the mount as a pattern. (Exodus xxv. to xxxi.) This is the type of Christ set forth from eternity in the counsels of Divine love, our Redeemer prepared for us from before the foundation of the world, and revealed in successive types and prophecies, long before His actual incarnation and life on earth. Moses built the tabernacle according to an actual model which God had shown him during the forty days on the mount. So Christ was born, lived, and died, in exact accordance with the prophetic picture of previous ages of revelation.

Then, in Exodus, there is the dark interval of sorrow and rebellion (chapters xxxii. and xxxiii.), during which the people transgressed the covenant they had just entered into, and showed most painfully the need of the salvation which God had just been preparing. This is the type of man's fall, and his failure under the old Dispensation. Christ had been already provided; but man must feel the need of the Divine salvation, by the actual experience of sin. It is touching beyond degree to know that all the time that man was rebelling against his God, *God's remedy was waiting in that mount of grace.*

Then, in chapter xxxiv., we come to the second stage in the history of the tabernacle, its actual erection according to the Divine plan already shown, and through the free-will offerings of the people, and the skill and workmanship of the men whom God had specially endued for this purpose. Two men were particularly called, and qualified by the gifts of the Holy Spirit, in sacred art, to originate and execute all its symbolical decorations; and the women of Israel were similarly prepared and enabled to make ready its costly materials. So its entire erection was through the supernatural gifts of the Holy Ghost, as well as the Divine plan which was revealed to Moses.

During the forty years of their wilderness life it was borne from place to place in succession by the faithful hands of the Levites, who were appointed for this special ministry. After their entrance into Canaan, it remained for a time at Gilgal, and afterwards was established at Shiloh, which became the religious center of the national worship for a long time. During the period of the Judges, we lose sight of it for a season through the subjugation and humiliation of Israel. But we find it afterwards in Nob, in the neighborhood of Jerusalem, in the reign of David. And finally it was established on Mount Zion through the piety of this good king, where it remained until superseded by the more magnificent Temple of Solomon, which was, however, only a more splendid edition of the same building, containing all the essential features

of the tabernacle, and only adding a higher degree of splendor; and so typifying the future glories, as the tabernacle typifies the grace of Christ and His redemption.

3. *Spiritual and Typical Significance of the Tabernacle.*—It was designed to represent and prefigure the most important teachings of the Scriptures with reference, first, to Christ; secondly, to the church; and thirdly, to the individual Christian. In these three aspects we shall briefly consider it.

#### A TYPE OF CHRIST.

*First, as a Type of Christ.*—The very word tabernacle is used with reference to Him in the opening chapter of the Gospel of John, fourteenth verse. "The Word was made flesh, and *tabernacled* among us (and we beheld His glory, the glory as of the Only Begotten of the Father), full of grace and truth."

Again: In the ninth chapter of Hebrews, the Apostle, after describing the structure of the ancient sanctuary, applies it all to the person and work of Christ.

The points of comparison, are almost unlimited. Among them may be mentioned:

(a). The location of the tabernacle, which was entered from the camp of Judah, suggests the fact that Christ was born of the tribe of Judah.

(b). The materials of which the tabernacle was constructed, namely: indestructible wood and pure gold, suggest His perfect humanity on the one hand, and His supreme divinity on the other.

(c). The colors which were so constantly mingled in the tabernacle, especially the prevailing hues of white, blue, scarlet, and purple, all point to qualities in Him ; the white, His spotless purity ; the blue, His heavenly origin ; the scarlet, His sufferings and death ; and the purple, His kingly glory.

(d). The external plainness in contrast with the internal glory of the tabernacle ; the badgers' skins without, and the gold and Shekinah glory within, proclaim the lowliness of Christ's earthly state, and yet the beauty and glory of His character and inner presence, as He reveals Himself to the soul that abides in Him.

(e). The contrast between the tabernacle and the temple, the one a shifting tent, exposed to constant vicissitude and humiliation ; the other combining in itself all the glory of earth and heaven, suggest to us, the first, the earthly life of our Lord ; and the second, His exaltation and the kingly glory of His millennial reign.

(f). The fact that the tabernacle was the place of God's manifestation of Himself to Israel, and the place where he revealed the symbols of His immediate presence, reminds us of Him who is Himself the image and manifestation of God, and whose very name, Emmanuel, means "God with us."

(g). The tabernacle was God's meeting-place with Israel. "There will I meet with them from between the cherubim," were His own words ; "and there they heard the voice of God speaking



from between the cherubim." And so the Lord Jesus Christ is the only way of access to the Father, and fellowship with heaven. "If a man love me, my Father will love him, and we will come to him and make our abode with him."

(*h*). The tabernacle was the place of sacrifice. Its most vivid spectacle was the flowing and the sprinkled blood; and it tells us in every part of the sacrifice of Christ.

(*i*). Not only was it the place of sacrifice, but also the place of cleansing; the blood atoned and the water washed away the stain of defilement. So "Christ is the fountain for sin and for uncleanness." "He gave himself for the church, that He might sanctify and cleanse it by the washing of water by the Word, and purify unto Himself a glorious church not having spot or wrinkle."

(*j*). The tabernacle was the place where the guilty might freely come to the altar of atonement. And Jesus Christ is the propitiation not only for our sins, but also for the sins of the whole world.

(*k*). The tabernacle had inner chambers. And so it speaks of the deeper life, and the fuller blessings into which those may enter who are willing to abide in Christ. "I am the Door," he says, "and I am come that they might have life, and that they might have it more abundantly." He is our life, our bread, our light, our altar of prayer, our open vail of access even to the innermost presence of the holy God.

(*l*). The tabernacle was the place where the law

was enshrined in the bosom of the ark, and ever covered by the sprinkled blood which proclaimed the sinner's acceptance. So Jesus keeps for us the Divine law; then keeps it also in us, by His indwelling life and presence, and so becomes our perfect righteousness.

(*m*). The cherubim of glory in the Holy of Holies were types of Christ's exalted glory; of His humanity crowned with the strength of the ox; the majesty of the lion; and the loftiness of the eagle's flight. All this He is as the pledge of our future glory.

All this and much more we see in this ancient object lesson concerning Him of whom Moses and the prophets did write, and which He has come Himself to fulfill, with a fulness which He will yet enable us more fully to understand in every detail respecting this pattern in the mount.

#### A TYPE OF THE CHURCH.

*Secondly: The Tabernacle as a Type of the Church.*—That which is true of Christ the Head, is also true of His body, the church. Among other points of instruction which the tabernacle suggests in this connection, it may be noticed:

(*a*.) Like the tabernacle, the church has been planned by God Himself, and is in no sense a human institution. It should in every respect be organized, constituted, built up, and equipped according to the pattern which Christ has shown us

Himself, "Teaching them to observe all things, whatsoever I have commanded."

(b.) The church requires the same Divine anointing through the Holy Ghost, on the part of all who, like Bezaleel and Aholiab, are engaged in her spiritual upbuilding. Not the gifts of intellectual brilliancy, but the wisdom of the Holy Ghost, and the enduement of His power; these alone can accomplish definite and eternal results and all else will wither and drift away in the fiery blasts of the great ordeal.

(c.) The church, like the ancient tabernacle, should have her chief beauty within; not in costly decorations, but in the glory of the indwelling God and the exhibition of a crucified and sin-cleansing Saviour. Without this, she can only be what Israel's temple was when the Master and the Shekinah departed, and the avengers came with fire and blood. Without this His word can only be, "Your house is left unto you desolate," or, as it was to the church of the Laodiceans, because thou art neither cold nor hot, "I will spue thee out of my mouth."

(d.) Like the ancient tabernacle, the church should have her inner chambers for deeper teaching and closer fellowship; in the holy place; in the light of the sevenfold lamp of truth; and at the table of the heavenly bread; while the sweet fragrance from the golden altar fills all the place with the breath of heaven, and the rent vail just beyond reveals and opens up to her vision even the inner-

most chambers of heaven itself, from which ever shines the Shekinah of His abiding presence.

(e). Like the ancient tabernacle, the church should be the repository of the world's true light and living bread; the light of the world, and the stewardship of the mysteries of God.

(f). Like the ancient tabernacle and temple, the church has her earthly and her heavenly life; the time of desert wandering and vicissitude, but the prospect also of a glory greater than that of Solomon's temple; when the Lamb shall gather His redeemed on mount Zion, and the universe shall come to gaze on the glories of the new Jerusalem, prepared as a bride adorned for her husband.

#### A TYPE OF CHRISTIAN LIFE.

*Thirdly: The Tabernacle as the Type of Christian Life.*—What is true of Christ, is true in our individual measure, of each one of His people. "As he is, so are we also in this world." Let us not fear, therefore, to claim the fulness of our great salvation.

#### CONDEMNATION.

The first chapter in every Christian's existence is the dark, sad chapter of condemnation. This was vividly set forth in the ancient camp of Israel, by the fire that ever burned without the camp, suggesting the wrath of God revealed from heaven, as all unrighteousness of men. That fire consumed the offering to which sin had been trans-

ferred, and it must likewise consume all whose sins are not transferred to that burnt offering. If He, in the place of the sinner, suffered this vengeance, how shall we escape if we dare to stand before God covered with our guilt and corruption? "If these things be done in the green tree, what shall be done in the dry?" Our Lord has not quenched this fire, but left it still burning outside the gate of the Gospel for all that reject him. "He that believeth not, is condemned already." "He that believeth not the Son, shall not see life, but the wrath of God abideth upon him."

#### SALVATION.

The next stage in the believer's life is salvation. And so we now enter the gate, and stand within the court. We may freely come; there is no barrier, not even the fold of a curtain, intervening. We hasten through the inviting entrance, and stand before the smoking altar which tells us of the cross and the blood through which we have redemption from sin. We place our hand upon the head of the sacrifice, and we become partakers of the great expiation.

Next, the laver speaks to us of the Holy Ghost, whose power regenerates and cleanses the soul from sin; and we wash in its fountain, and are qualified and authorized to enter into the inner presence, and into the more intimate fellowship of the Holy Place.



## SANCTIFICATION.

The tabernacle also tells us of the next stage of Christian experience and life—communion, consecration, sanctification, and abiding fellowship with Christ. That inner chamber just beyond the open court is only for God's priests. How, then, may we dare to intrude? Thank God, we are all admitted to the place of priesthood, if we will accept it. "He loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God." Not a few, now, but "all are a royal priesthood, a holy nation, a peculiar people." So we may boldly enter in; but not until we have washed in that cleansing laver, as well as sacrificed at the altar. We must accept His sanctifying as well as justifying grace. Even to Peter, who had been "bathed," that is, justified, Christ said: "Except I wash thee, thou hast no part with me." Although we have boldness by the blood of Jesus even to enter into the holiest, yet we must come with "hearts sprinkled from an evil conscience, and bodies washed with pure water." Thus divinely cleansed, "let us draw near with a true heart in full assurance of faith." Our great High Priest is standing within, and sweetly saying, "I am the door, by me if any man enter in he shall be saved, and go in and out, and find pasture."

What pasture! There is the seven-fold lamp which speaks of Christ and the Holy Spirit, our perfect Light; the light of truth; the light which reveals Himself; the light of heavenly vision; the

light which brings sight as well as light to our dull eyes ; the light of guidance and direction amid the perplexities of life ; His own continual presence and voice as the Shepherd, as well as the door ; and the light which will shine through us and from us as the light of men.

The living bread ; the table with its twelve loaves, one for each of us, made from the finest of the wheat, ever renewed with each returning Sabbath. Not only bread, but frankincense like honey out of the rock ; all the sweetness of His consolations, as well as the strength of His life. Bread that nourishes both soul and body, and becomes our perfect life and sustenance. Then, not only is there the bread, but all that is implied in the altar of incense. This includes all that is involved in a life of prayer and communion with God, through Jesus Christ. That incense, together with the anointing oil, was the most sacred thing in all the tabernacle service. It might not be imitated by mortal art, but was consecrated sacredly for the service of God alone. It was compounded of many ingredients ; and some of it, we are told, was beaten very small, and then was burned with sweet spices on that pure altar. (Ex. xxx : 34-38.)

So the spirit of prayer must be born from above, and cannot be imitated or counterfeited by merely human effort. It springs from the combination of all the circumstances of life and qualities of our Christian character. It is the flower of piety, and the fragrance of the heart ; distilled like perfume,

indescribably delicate, pure and heavenly. Nothing is too small to enter into it, and become an occasion for it. The incense of prayer may be beaten very small, and arise from a thousand trifles in our life which we may so consecrate to God as to become a sacrifice of sweet smelling savor. Our little trials and trifling ministries, laid on this golden altar, become to Him like the fragrance of spring, and the breath of Aaron's censer; and He treasures them in heaven in "phials which are full of sweet odors, which are the prayers of saints." But in order to be divinely fragrant, they must be set on fire by the Holy Ghost, the true Intercessor and Advocate on earth, as Christ is the Advocate on high; making intercession "within us with groanings which cannot be uttered."

The sweet incense of the holy place penetrated through the vail, and filled the Holy of Holies. And so the spirit of prayer makes both earth and heaven one. The altar stood at the very entrance to the inner chamber; and so when we are rapt in fellowship with God, we are at the gate of heaven and almost within the vail. We can hear the voices and catch the breath from those inner chambers. Happy are they who thus abide in Him; in the atmosphere of ceaseless communion and peace. The most trying place will be fragrant, like odors of heaven, and the most lonely spot a little sanctuary where all heaven will seem to be around us with its almighty protection, its blessed companionship, and its unspeakable joy.

## GLORY.

The innermost chamber in the Hebrew tabernacle was the Holy of Holies. It speaks to us of heaven itself; the immediate presence of God, and the glory which awaits us at His coming or our translation within the gates. It tells us of a heaven not far off, and shut out from our vision, but near and open. The vail is rent in twain from top to bottom, and the Holy of Holies sheds its light and glory all around us, even here; so that translation itself is scarcely a change of companionship, although it may be of location. That inner chamber tells us of the place where our prayers can enter now in sweet incense, and be accepted in His name. Our eyes can look through the vail, and see heaven open, and Jesus standing on the right hand of God. There the sprinkled blood on the mercy seat is ever pleading for us, and claiming our perfect and perpetual acceptance. There the ark within the vail, with the unbroken law within its bosom, is the symbol of the perfect righteousness which we share with Him, and in which we stand accepted in Him, even in the immediate presence of God. There the cherubim of glory are the patterns of the dignity and royalty which our redeemed humanity has already attained in Christ, its illustrious Head, and which we shall share in its fulness when He shall appear. As we look through, we know that our spirits, too, shall follow, and be with Him where He is. "The feet that

tremble and falter shall walk through the gates of day ;” and the very body of our humiliation shall belike Him when He shall appear, and shall be changed into the image of “the body of His glory.”

And all this we have even here, not only in vision and prospect, but in foretaste.

“The holy to the holiest leads  
To this our spirits rise,  
And he who in His footsteps treads  
Shall meet Him in the skies.”

IV. *The Anointing of the Tabernacle.*—After the tabernacle had been fully completed, according to all the pattern shown in the mount, it was solemnly dedicated to God, and the entire tent and its furniture were anointed with oil, specially prepared according to the Divine prescription, and consecrated to this exclusive purpose, and then the manifestation of the Divine presence appeared upon it. The pillar of cloud spread its curtains above it, and the Shekinah glory took its place between the cherubim, and filled the tent so effulgently, that Moses even was not able to enter the holy place. Moses had simply and perfectly obeyed God’s directions, and now God accepted his work, and put His seal upon it. This was symbolical of the anointing of Jesus Christ with the Holy Ghost, and of the same anointing which comes upon every consecrated heart when it has obeyed the Divine directions, and presented itself a living sacrifice to God. God will so fill such a soul, that there shall be no room for self and sin. This, indeed, is



the true secret of sanctification and self-crucifixion ; the expulsive power of the Holy Ghost and the Divine presence are the only true antidotes to the power of self and Satan.

Henceforth the tabernacle becomes the seat and center of the Divine manifestation. We thus observe three stages of the manifested presence of God in Exodus, namely: First, the pillar of cloud and fire that went before ; next, The presence from the mount ; and now, the presence of Jehovah in the tabernacle. We trace the same three stages in the Old Testament : First, the spirit of God as manifested in the patriarchal dispensation ; secondly, the revelation of God under the Law ; and thirdly, the revelation of God in Christ, the True Tabernacle. "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Hence we find God in the very first verse of Leviticus, speaking to Moses no longer out of the mount or cloud, but *out of the tabernacle*. So we may find in Christ the continual presence and guidance of our covenant God. "If a man love me," Christ says, "he will keep my sayings, and my Father will love him, and we will come unto him and make our abode with him." Let us only do what Moses did, yield ourselves fully and implicitly to the Divine will ; hand ourselves over as the property of Christ, and we shall also be possessed

and filled with a glory as divine as the Shekinah, and as enduring as the life and love of God. (Ex. chap. xi.)

Henceforth this event, the setting up and anointing of the tabernacle, becomes a landmark of time. It was to begin the second year of their national history, and was on the first day of the first month. The first year had begun with the Passover; but this forms the next great era of their existence.

And so the moment when the soul is dedicated and anointed by the Holy Ghost, is an eternal era in its history, as important as the hour of its new birth; the beginning of months and years, from which all its experiences and hopes are henceforth measured. Have we entered upon this second year? Have we begun it, like them, with the sacrifice of our being in implicit obedience, on the altar of God?

And have we received the descending fire, and the abiding Comforter, henceforth to speak to us, not from the heavens, or even from the tables of stone, but from the inner chambers of His sanctuary in our hearts?

## SECTION VI.—*The High Priest.*

Ex. xxviii : 1-43.

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu. Eleazar and Ithamar, Aaron's sons

2 And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they

may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel; thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel; and Aaron shall bear their names before the Lord upon his two shoulders for a memorial.

13 ¶ And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stone, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle; this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two

rings which are on the ends of the breastplate.

25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forefront thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast, plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be a hole in the top of it, in the midst thereof; it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about.

35 And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may be near the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make

the mitre of fine linen, and thou shalt make the girdle of needlework.

40 ¶ And for Aaron's son thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto their thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

The next great type of the gospel, unfolded in Exodus, and closely connected with the tabernacle, is the ministry of the high priest, and his robes, functions, and consecration. These are described in detail in the very midst of the account of the tabernacle, just after the description of the altar of burnt offering (Ex. xxviii), and before the description of the altar of incense and intercession, which comes in chapters xxviii-xxix.

The place where the account of the high priest is introduced is very significant, in connection with its typical import. It prefigures Jesus Christ as our great high priest, at the right hand of God in the heavens. And it is most natural and beautiful that it should be introduced just after the altar of burnt offering, which represents His sacrifice on Calvary, and just before the altar of incense which represents His intercession in Heaven.

It is not necessary to prove to any intelligent Christian that the Hebrew high priest was the special type of the Lord Jesus Christ, as our Mediator and Advocate with the Father. He is represented in this office with great frequency and fulness in the New Testament. The Apostle calls us to consider "the Apostle and High Priest of our profession, Jesus Christ," and adds, "Seeing that we have a

great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest that cannot be touched with the feelings of our infirmities, but was in all things tempted as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in need." (Heb. iii : 1 and Heb. iv : 14, 16.)

His person and work were prefigured by the functions, garments and consecration of Aaron.

1. *His functions.*

(a). *Reconciliation.*—It was his province to deal with the question of sin, and settle it between God and the transgressor. It was his to take the sacrificial blood, and bringing it within the holy of holies as an atonement for the sins of the people, open the way between the guilty sinner and his offended God. This he did once in the year, and this he alone could do; no other dare enter that awful presence. So Christ has come to offer both gifts and sacrifices for sins, and to make reconciliation for the guilty. And so He "was once offered to bear the sins of many." "And now once, in the end of the world hath He appeared to put away sin by the sacrifice of Himself." And "after He had offered once sacrifice for sins forever, sat down on the right hand of God." It is Christ's business and His alone, to deal with sin, and settle it for the sinner. No one but He can redeem us from sin, and reconcile us to God. We can do nothing about sin, but simply commit it to Him, and leave it with Him. He has already offered the



atoning blood, and opened the way into the holiest for all that come unto God by Him, and we may freely bring to Him our guilt and infirmities, for pardon and cleansing. How prone the heart is to keep away from Christ our burden of sin, and wait until we have somehow fitted ourselves by some sort of penance, reformation, or self-atonement. How foolish and useless ! The very business of the priest is to receive sinners, and put away sin.

(b). *Intercession*.—The office of the high priest was not only to prefigure the complete atonement of Christ, but also to set forth His continual ministry of intercession for us at God's right hand.

It was his to carry the names of the congregation on his breast and shoulders, as a memorial before God; thus representing all their wants at the source of blessing, and claiming for them all the grace and help they needed. So Christ makes continual intercession for us. "It is Christ that died ; yea, rather, that is risen again ; who is even at the right hand of God ; who also maketh intercession for us." He is represented as encompassed with infirmity, and instinctively sensitive to our suffering and need. His intercession is the ground of our continual acceptance, and the plea of all our effectual prayers. Coming in His name, we are accepted even as He is ; and our very standing before the Father is the same as His own. He represents us as our Head, and holds for us the place which He is preparing as our eternal home. The incense of His perfect intercession, mingles with our imperfect prayers, and

brings back to us the fulness of the Divine acceptance and blessing.

(c). *Benediction*.—It was His privilege after He had made reconciliation and intercession for the people, to come forth and bless them in the name of the Lord, saying : “The Lord bless thee and keep thee, the Lord make His face to shine upon thee, and be gracious unto thee ; the Lord lift up His countenance upon thee, and give thee peace.”

And so our Great High Priest, when He had accomplished the work of reconciliation, and presented His perfect offering to God, completed His ministry on earth by the same beautiful act of benediction. Having led them out as far as Bethany, “He lifted up his hands and blessed them ; and it came to pass when he had blessed them that he was parted from them and carried up into heaven.” The last sight the earth had of Jesus was with outstretched hands and parted lips, pronouncing blessings upon our heads. He is the Priest of blessing. The first word of His first sermon was “blessed”; the last utterance in the last book of the Bible, is “blessed” and the scroll of prophecy closes with this gracious benediction: “The grace of our Lord Jesus Christ be with you all. Amen.”

In addition to these three great ministries of reconciliation, intercession and benediction, there are several other functions which seem to have belonged to the high priesthood. It was His to inspect and pronounce upon the leper, and cleanse him from his defilement. So Christ is our great Healer. His

death released the man-slayer in the cities of refuge (Num. xxxv : 25). And so Christ's death released the prisoners of hope under the ancient dispensation and opens the gates of liberty and heaven to all true believers.

2. *Garments of the High Priest.*—These are described in their full detail in Exodus, chap. xxviii, and were all symbolical.

(a). His personal robes of pure white linen, were typical of Christ's sinless humanity. (Ex. xxviii : 42.) He was holy, harmless, undefiled, and separate from sinners, and needed not to offer any sacrifice for Himself ; but was perfectly qualified through His personal righteousness to be a substitute for the sins of others.

His official robes were much more magnificent. The first of these was :

(b). The ephod. It was made of blue, scarlet, and fine linen ; the blue telling of His heavenly origin ; the purple, His royal dignity ; and the scarlet, His sufferings and atoning work. Connected with the ephod were the shoulder plates which consisted of two onyx stones, each containing the names of six tribes of Israel, and borne continually on his shoulders, as a symbol of Christ's upholding His people with all the strength of His omnipotence and love. Unwearied with our weight, or even with our unworthiness, our faithful High Priest is carrying our weakness with His everlasting might, even as the good Shepherd bare His lost lamb on His shoulders rejoicing.

The government of the universe He bears on one shoulder; but He gives both to the upholding of His people. "Underneath are the everlasting arms." (chapter xxviii, verses 6-7.)

(c). The breastplate was borne upon his breast, and contained twelve precious stones, set in gold, in which were engraved separately the names of all the tribes of Israel. The exquisite significance of this every consecrated heart knows by the most tender and thankful experience. It is the picture of Christ's personal love and sympathy; not to His people collectively, but to each one of us individually. When it comes to His heart, each of us has a separate place. He does not love us by sixes or twelves, but one by one. "I have loved *thee* with an everlasting love." "I have called *thee* by thy name; thou art mine." Our names are not written or painted upon His breast, but cut in imperishable lines, and in the living rock. "I have graven thee upon the palms of my hands." "A mother may forget her child but I will not forget thee." The most precious jewels are the tokens of the value He sets upon us; not because of our intrinsic worth, for a jewel is in itself useless, but simply as an expression of affection altogether out of proportion to our utility or worthiness (chap. xxxviii : verse 29).

(d). The robe of blue which covered the person of the high priest was hung with bells and pomegranates. It was significant of His heavenly character; while the bells typified the sweet assurance which the Holy Spirit brings to our hearts, of the presence

and intercession of our High Priest for us, on high ; and the pomegranates signify the precious fruits which flow from His priestly work (chap. xxviii : 34).

(e). The Urim and Thummim, two words which signify "*lights*" and "*perfections*," are supposed to have been precious stones, by which in some way, perhaps through their changing colors, they gave intimation of the Divine response to the inquiries of the priest respecting the will of God. They denote in the person and work of Christ the perfect righteousness and infinite wisdom which He imparts to those who trust Him. He becomes their wisdom and righteousness.

(f). The golden girdle which bound together the flowing robes of the High Priest was a symbol of the ceaseless ministry of our great High Priest, whose exalted glory at the Father's right hand is not a selfish triumph, but a place of service. John beheld him girded with the golden girdle, engaged in a ceaseless activity on our behalf (Ex. xxviii : 8, Rev. xxi : 13).

(g). The mitre of gold and blue, with its inscription on the brow of the high priest, was the crowning emblem of his symbolical robes. Not only on His shoulders and on His breast, but also on His brow, does Jesus carry His beloved people. Upon the plate of gold surmounting the high priest's mitre, these words were inscribed : "HOLINESS UNTO THE LORD," and he was commanded to wear it continually when he went into the holy place, that he might



bear the iniquity of their holy things. What a wonderful way it was to bear their iniquity ; so that it was not only hidden from God's sight, but so covered by the righteousness of the high priest, that we appear in the sight of the Father, as "Holiness unto the Lord." (Ex. xxviii : 36-38.) "Who shall lay anything to the charge of God's elect ? It is God that justifieth ; who is he that condemneth ? It is Christ that died, yea rather that is risen again." How wondrous those words in Jeremiah xxiii : 6, "And this is the name wherewith he shall be called, THE LORD OUR RIGHTEOUSNESS." But how much more wonderful the words in Jeremiah xxxiii : 16: "This is the name wherewith SHE SHALL BE CALLED, THE LORD OUR RIGHTEOUSNESS." We are covered with His righteousness, bear His very name, and so are accepted in the Beloved, and loved even as He is loved.

3. *The Consecration of the High Priest.* (Ex. xxix, and more fully, Leviticus, chapters viii and ix.)

We shall refer more fully to this in its place in Leviticus. It is sufficient for the present, to observe that the consecration of Aaron and his sons, was accompanied by all the offerings of the Levitical law; and by their anointing with oil as the symbol of their enduement with the power of the Holy Spirit. Then they were separated for seven days in the tabernacle, and on the eighth, day came forth to the people, in connection with special sacrificial offerings, when God appeared in glory. All this is symbolical of Christ's setting apart to His great work,

and its successive stages of development, ending at last with His second and glorious appearing ; and also, of our partnership with Him in His priesthood, and in the glory of His second coming.

The sons of Aaron represent the priesthood of Christians : while Aaron stands for Christ our High Priest, and the Head of His priestly house.

Have we understood all these things, and their marvelous pictures of grace, and of Christ ? Have we found our abiding place in that living tabernacle, claimed our privileges as a holy priesthood, and received upon our heads the anointing oil, and the priestly benediction ?

Oh, may we stand before the Lamb,  
When earth and seas are fled,  
And hear the Judge pronounce our names  
With blessings on our head.



PART II.

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HOMILETICAL.

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GENESIS AND EXODUS.





# HOMILETIC HINTS FROM GENESIS AND EXODUS.

BY THE AUTHOR.

Gen. i: 1. *In the Beginning God.*

1. God before all things.
2. God the Author of creation.
3. God the Author of man.
4. God the Author of revelation.
5. God the Author of redemption.
6. God the Author of Spiritual Life in the individual heart.
7. God the first and the last in the affections and aims of every true life.

Gen. i: 3. *God Said.*

1. God's creating word.
2. God's revealing word.
3. God's saving word.
4. God's sanctifying word.
5. God's healing word.
6. God's directing word.
7. God's commanding word.
8. God's word of promise.
9. God's word of communion.
10. Δ The Living word.

Gen. i: *The New Creation Foreshadowed.*

1. The primeval creation.
2. Chaos and ruin.
3. The brooding Spirit.
4. The Divine word.
5. Light.
6. Separation.
7. Life.
8. The Sun of righteousness.
9. The image of God.
10. Sabbath rest and Edenic happiness.

Gen. ii: 10. *The Four Rivers of Eden.*

1. Pison, or the freeness of the gospel.
2. Gihon, or the fulness of the gospel.
3. Hiddekel, or the power of the gospel.
4. Euphrates, or the blessed fruits of the gospel.

Gen. ii: 3. *The significance of the Sabbath.*

1. The memorial of Christ.
2. The monument of redemption.
3. A symbol of spiritual rest.

Gen. iii: 1-10. *The Genesis of Sin.*

1. Listening.
2. Questioning.
3. Doubting.
4. Desiring.
5. Disobeying.
6. Discovering its nakedness.
7. Hiding from God.
8. Excusing itself and blaming others.
9. Ending in death and judgment.

Gen. iii:15. *The First Promise of Redemption.*

1. The vanquished head.
2. The victorious heel.
3. The cost of the victory.

Gen. iii:7; iii: 12. *Man's Righteousness and God's.*

1. The fig leaves of human self-righteousness.
2. The coats of skins of God's sacrificial righteousness.

Gen. iv: 1: 4. *The Faith of Abel.*

1. In acknowledging his guilt.
2. In accepting God's sacrifice.
3. In claiming God's justifying righteousness.

Gen. iv:5. *Cain, or Four Steps Downward.*

1. Rejecting the blood.
2. Yielding to the tempter.
3. Departing from the Lord.
4. Plunging into the world.

Gen. iv: 3. *Sin as a Wild Beast.*

1. Couchant.
2. Conquered.

Gen. iv: 26. *Seth, Enoch, Noah.*

1. Confessing God.
2. Walking with God. v: 22.
3. Witnessing for God. vi: 9.

Gen. v: *Death, Life and Holiness.*

1. Mortal life, he died.
2. Immortal life, he was translated.

## 3. Divine life, he walked with God.

Gen. viii: 21. *Mercy in the Midst of Judgment.*

1. Divine forbearance for a hundred and twenty years.
2. The Spirit striving with men; Noah warning them.
3. The grace which Noah found.
4. The ark and its spiritual meaning.
5. The dove and its symbolic meaning.
6. The sacrifice of Noah and its acceptance.
7. The covenant with Noah and the rainbow its symbol.

Gen. xvii: 25. *The Three Tenses of Faith.*

1. The future tense, verse 2, promise.
2. The present tense, verse 4, performance.
3. The perfect tense, verse 5, praise.

Gen. xiii: 12. *The Encroachments of Worldliness.*

1. He beheld.
2. He chose him.
3. He dwelt.
4. He pitched towards Sodom.
5. He sat in the gates, as a magistrate.
6. He suffered in the invasion of the land, yet went back again to the wicked city.
7. He was burned out at length and saved as by fire.

Gen. xxii : *The Sacrifice of Isaac.*

1. What it teaches us about self-renunciation.
2. What it teaches us about faith.
3. What it teaches us about Christ.

*Rebecca's Wooing.* Chap. xxiv.

1. Isaac, the type of Christ, seeking His bride, the Church.
2. Abraham, the type of the Father, sending for a bride for His dear Son.
3. Eliezer, the type of the Holy Spirit, securing and bringing home the bride.
4. Rebecca, the type of the church, and her true choice of the Lord.
5. The veil and robes of Rebecca, typical of the provision Christ makes for the acceptance and the adorning of His Bride.

Gen. xxv: 29. *Esau's Bargain.*

1. An act of natural impulse.
2. Of earthliness.
3. Of unbelief.

Gen. ii: 30. *Peniel.*

1. The crisis.
2. The conflict.
3. The crucifixion of self.
4. The victory of Faith.
5. The revelation of God, and the new name of Israel.
6. The deliverance from Esau.
7. The future issues of Jacob's life, and Israel's tribes.

Gen. xxxv: 1. *Returning to Bethel.*

1. Declension.
2. Repentance.
3. Renewing the covenant.
4. Abiding.
5. Power and blessing.



Ex. i : 14. *The Bondage of Sin.*

1. Pharaoh represents the Devil.
2. Egypt represents the world.
3. Bondage represents sin.
4. The cruel decree represents the wages of sin, which is death.

Ex. iii : 10. *The Preservation of Moses.*

1. Lessons of faith.
2. Lessons of Providence.

Ex. ii : 11. *The Choice of Moses.*

1. Elements of faith and consecration.
2. Elements of weakness and indecision.

Ex. iii. *The Call of Moses.*

1. Preparation for work, the desert of Midian.
2. Revelation of God, the burning bush.
3. The promise of Israel's deliverance.
4. The commission for service.
5. The resources promised, namely : the presence of God and the revelation of His new name, Jehovah.

Ex. iv : 10. *Help that does not Help.*

1. Moses' timidity and desire for help.
2. The unbelief from which it sprang.
3. The embarrassment it afterwards cost him.

Ex. iv : 2. *Instruments of Service.*

1. God uses a weak instrument, the rod.
2. God wants the instrument you have in your hand.

Ex.iii : 14. *I am.*

1. It declares God's existence.
2. It emphasizes His personality.
3. It brings Him into the present moment.
4. It offers Him to us for whatever we will take Him for.
5. It explains every difficulty and meets every question by the one great fact of Himself, I Am that I Am.

*Jehovah.*

1. Jehovah Jireh, or redemption.
2. Jehovah Rophi, or healing.
3. Jehovah Nissi, or victory.
4. Jehovah Tsidkenu, or sanctification.
5. Jehovah Shalom, or peace.
6. Jehovah Shammah, or union with God.

Ex. v : 2. *A Hardened Heart.*

1. Pharaoh hardened his own heart first.
2. God afterwards hardened his heart in righteous retribution.

Ex. viii : 25. *The World's Hold on Men.*

1. It tries to hold them in the world.  
viii : 25.
2. It tries to hold them near the world.  
viii : 28.
3. It tries to hold their hearts and families in the world. x : 10.
4. It tries to hold their interest and possessions for the world. x : 24.

Ex. xiv : 13 to 15. *The Steps of Faith.*

1. Standing still for God to work.

2. Holding still for God to fight.
3. Stepping forward in God's order.

EX. xv : 22.—27. *Trials and Consolations.*

1. The early trials of Christian life. verse 22.
2. The failure of earthly supplies. verse 25.
3. Heavenly consolations. verse 26.
4. Divine healing. verse 27.
5. Rest and refreshing. verse 27.

EX. xvi : *Lessons of the Manna.*

1. Man's murmurings and questionings.
2. God's mercy and gracious provision.
- A. Bread from heaven.
- B. Sufficient and unfailing.
- C. Day by day.
- D. Falling upon the morning dew.
3. Deeper teachings of the New Testament concerning the Living Bread :
  - A. Christ Himself the personal Life.
  - B. For our spiritual life.
  - C. For our physical life.
  - D. Union and abiding.

EX. xvii : 6. *The Rock in Horeb.*

1. Man's failure.
- A. Rephidim, or false rests.
- B. Meribah, or human unbelief.
2. God's faithfulness.
- A. The smitten rock.
- B. The flowing rock.
- C. The following rock. 1 Cor. x : 3.

*Jehovah Nissi.*

1. The adversary, Amalek.
2. The conflict.

3. The victory.
- A. By the power of God.
- B. By the sword of Joshua (Jesus.)
- C. By the uplifting hand of faith.

Ex. xix : 4-8. *God's Claim on His Redeemed People.*

1. Redemption.
2. Providence.
3. Separation unto Himself.
4. Peculiar love.
5. Absolute claims upon obedience.

Ex. xx : 24-26. *Simplicity of the Gospel.*

1. The time and place of this ordinance, first under the giving of the law.
2. The simplicity of the altar, earth or unpolished stone.
3. The exclusion of all man's works and tools.
4. The accessibility of this altar ; no steps.
5. The promised blessing.

Ex. xxi : 2-6. *The Hebrew Servant.*

1. Christ as a servant.
2. His liberty of choice.
3. His loving, self-sacrificing choice.
4. The motive, love to His Father and His bride.

Ex. xxiii : 14. 17. *Three Landmarks of Redemption.*

1. The passover, typifying the cross.
2. Pentecost, typifying the Holy Spirit.
3. The Feast of Tabernacles, typifying the coming kingdom.

Ex. xxiv : 4-18. *Drawing Near.*

1. The covenant. verses 4-7.
2. The sacrifice and sprinkled blood.
3. The communion through the blood.
4. A still closer place of communion,  
Moses called up to the mount with  
God.

Ex. xxv : 8-9. *The Tabernacle in the Wilderness.*

1. A type of Christ.
2. A type of the church.
3. An object lesson of Christian life.

Ex. v : 10. *The Ark of the Covenant.*

1. Its materials.
2. Its cover, the mercy seat.
3. Its contents, the manna, the rod, and  
the tables of the law.
4. Its position in the Holy of Holies.
5. Its use and history.
- A. It led the people.
- B. It divided the Jordan.
- C. It confounded the idols of the Philis-  
tines.
- D. It smote the enemies of God.
- E. It brought death to the presumptuous.

Ex. xxxiv : *The Veil on Moses' Face.*

1. The glory of God in the face of Moses, a  
type of the glory of God in the face  
of Jesus Christ.
2. The veil upon Moses' face, a type of the  
veil which hides the glory of God  
from the natural heart and the Hebrew  
nation.



3. The removal of the veil when Moses turned to the tabernacle, typical of the removing of man's darkness when he turns to Christ.
4. Moses' ignorance of the shining of his face, an example of self unconsciousness.

Ex. xxxv: 30, xxxvi: 6. *Power for Service.*

1. We need to be called of God to the commonest service.
2. We need the enduement of the Spirit for the commonest ministries.
3. We need divine enthusiasm for all our work.

Ex. xl: *The Consecration of the Tabernacle.*

1. The steps of obedience.
2. The definite dedication.
3. The symbolical anointing.
4. The descending cloud.
5. The exclusion of Moses through the glory of God. All this typical of the consecration of our life and the baptism of the Holy Ghost, bringing us into the indwelling life of Christ.

## THEMES FROM GENESIS AND EXODUS.

BY VARIOUS AUTHORS.

*Dr. South.*

Gen. i: 37. *The Image of God.*

1. In what it does not consist. Power and dominion.
2. In what it does consist.
- A. The universal rectitude of all the faculties of the soul. The understanding, the will, the passions, love, hatred, anger, joy, sorrow, hope, and fear.
- B. The character of majesty imparted to the body.
3. The irreparable loss which man has suffered through the Fall, and the provision made for his restoration through the Gospel.

Gen. vi. 3. *The Spirit Striving with Men.*

1. God's taking away His Spirit, the forerunner of ruin.
2. The word "striving" suggests the enmity of man's heart towards the Spirit.
3. The same word implies the earnestness of the Spirit in striving with men.
4. There is a set time when the Spirit's strivings with sinners cease.

*Charles Finney.*

Gen. vi: 3.—*The Spirit Striving with Men.*

1. What is implied in the Spirit's striving?
  - A. That the Spirit does labor earnestly with men with a view to their salvation.
  - B. That men resist the Spirit.
2. What is not intended by this expression.
  - A. Not physical compulsion.
  - B. Not moral compulsion, or violence to the will.
3. What is intended by the Spirit's striving, viz., the setting of truth before the mind, and bringing persuasion to bear upon the heart and will, so as to lead men to accept Christ.
4. How we may know when the Spirit is striving with a soul.
  - A. By His awakening the attention.
  - B. By His producing conviction of sin.
  - C. By His showing men the guilt of sin.
  - D. By His showing them, especially, the guilt of unbelief.
  - E. By His impressing them with the danger of their dying in sin.
  - F. By His making them feel the danger of their being given up by God.
  - G. By His showing them their spiritual blindness and deadness.
  - H. By His revealing their alienation from God, and the enmity of their hearts.
  - I. By His showing them their worldliness.
  - J. By His showing them the hypocrisy and deceitfulness of their hearts.
  - K. The folly of their excuses.

- L. The uselessness of seeking any other way of salvation apart from Christ.
- M. The folly of an unsanctified hope.
- N. The selfishness of all their goodness.
- O. By making them feel that it is the last call of the Spirit.
- 5. What is intended by the expression that the Spirit will not always strive with men.
  - A. Because longer striving will do the sinner no good.
  - B. But positive evil.
  - C. Because the sinner is wilful in resisting the Spirit.
  - D. Because his wilfulness tempts the longer forbearance of God.
  - E. Because there is a point beyond which forbearance ceases to be virtue.
- 6. The consequences of the Spirit's ceasing to strive with sinners.
  - A. Confirmed hardness of the heart.
  - B. Confirmed opposition to religion.
  - C. Especially to revivals and gospel ministers.
  - D. The soul turns to some refuge of lies, and fatal error.
  - E. The conscience becomes seared.
  - F. The sinner now waxes worse and worse.
  - G. The result will be the certain damnation of the sinner.
  - H. Christians are unable to pray for such a soul with any confidence.
  - I. No means are effectual for the salvation of such a soul.

*Henry Melville.*

Gen. iii: 15. *The Great Conflict between the Serpent and the Seed.*

1. This conflict as it was fulfilled in Christ, the Head.
2. As it has been fulfilled in all ages in the church, His body.
3. As it is being fulfilled in the experience of Christians, the members of His body.

*Geo. Whitfield.*

Gen. v : 24. *Enoch's Walk.*

1. What is implied in the expression "walking with God?"
- A. The enmity of the heart of God removed.
- B. Complete reconciliation with God.
- C. Communion and fellowship with God.
- D. Progress, step by step.
2. How we may walk with God.
- A. By knowing His word and holding communion with Him through it.
- B. By prayer.
- C. By holy meditation.
- D. By noting His providences respecting us.
- E. By observing the motions of His Spirit in our hearts.
- F. By walking in His ordinances and commandments.
- G. By walking in the company of those who walk with Him.
3. Motives to walking with God.
- A. The honor of such society.
- B. The pleasure and blessing it brings to us.



*Spurgeon.*Gen. vi. to viii. *Parable of the Ark.*

1. It was the only means of salvation.
2. It had abundance of room.
3. It was a safe refuge.
4. It had only one window.
5. It had only one door.
6. It had various rooms.
7. It had successive stores.
8. The variety of the animals that entered it.
9. The clean and also the unclean.
10. A type of Christ as the sinner's refuge.

*Hagar and Sarah.*

1. The two women.
2. The two sons.
3. Their mutual treatment of each other.
4. What became of them.

Gen. xlix: 23-24. *Joseph attacked by the Archers.*

1. The cruel attack. "The archers."
2. The shielded warrior. "His bow."
3. His secret strength.
4. The glorious parallel with Christ. The Shepherd and Stone of Israel.

Gen. xix. 50. *The Angels Hastening Lot.*

1. The righteous need to be hastened.
  - A. In what?
  - B. Why?
  - C. By what means?
2. The sinners need to be hastened.
  - A. Sinners are so slow and apt to hinder.
  - B. Our business is to hasten.
  - C. We have many arguments with which to hasten them.

Gen. xxxii: 28. *Power with God.*

1. What this power cannot be; physical force, mental energy, independent power apart from God.
2. Whence this power proceeds.
3. How can it be exercised?
  - A. There must be a sense of weakness.
  - B. Simple faith.
  - C. Earnest obedience.
  - D. Fixed resolve.
  - E. Importunity.
4. To what this power may be turned.
  - A. For ourselves, Jacob became Israel.
  - B. For others, Jacob's wives and children were preserved.

Gen. xxxii: 29. *The Place of Blessing.*

1. The place.
  - A. Saved from a great peril.
  - B. Forgiven a great wrong.
  - C. A great breach healed.
  - D. A new name and rank won.
  - E. A fresh anointing.
2. A place of blessing.
  - A. A place of great trial.
  - B. A place of humble confession.
  - C. A place of pleading.
  - D. A place of commission.
  - E. A place of conscious weakness.
3. Other places of blessing.
  - A. In Christ Jesus. Eph. i: 3.
  - B. In heavenly places. Eph. ii: 6.
  - C. In times of trial. James i: 12, etc.
4. Is this such a place of blessing? Yes, if you are willing—
  - A. To give up sin.

- B. To have Jesus for your all in Him.
- C. To resign yourself to the Father's will.
- D. To serve God in His own way.

Gen. xxxiii: 9-11. *I Have Enough.*

- 1. An ungodly man who has enough.
  - A. Not often are sinners so contented.
  - B. Yet sometimes so, perhaps, through needless indifference, or recklessness.
  - C. Has some good points about it.
  - D. Has an evil side.
- 2. A godly man who has enough.
  - A. It should be true of every Christian.
  - B. Delightful.
  - C. Leaves us something to spare for others.
  - D. Through God. "God has dealt graciously with me."
  - E. Most blessed when we have all things, this is translated in the margin, "I have all things."

Gen. xxxiii: 13. *The Gentleness of Jacob.*

- 1. Jacob as an example.
  - A. How we may over-drive.
  - B. Why we should not over-drive the lambs.
- 2. Jacob as a picture of Jesus.
  - A. The weak have a special place in His love.
  - B. He will not have any of them die.
  - C. He never over-drives them.
  - D. He suits His case to their feebleness.

*Joseph's Store-Houses. A Type of Jesus.*

- 1. He did this on royal authority.
- 2. He was a fit person to do this.

3. He did it for His brethren.
4. He claimed all for the King.

Gen. xlix: 8. *Judah.*

1. Judah's Praise.
  - A. First in intercession. Deut. xxxii: 7.
  - B. First in wisdom. Ex. xxxi: 2-3.
  - C. First in offering. Num. vii: 12.
  - D. First in the march. Num. x: 14.
  - E. First in all things. Psalms lxviii: 67, 68.
2. Judah's Triumph Abroad.
 

"Thy hand shall be," etc.
3. Judah's honors at home.
  - A. Became the head of the family.
  - B. Clothed with lion-like power.
  - C. The center of the assembly. verse 10.
  - D. His glory is in His meekness. verse 11.

Ex. xxii: 26. *Who is on the Lord's Side?*

1. The conflict. Which is the Lord's side?
 

Faith against infidelity; the Bible against false philosophy; the gospel against superstition; Christ against self-righteousness; the commands of God against self-pleasing; holiness against sin.
2. The Lord's friends; what they must do.
  - A. They must own their allegiance openly.
  - B. They must rally to the standard.
  - C. They must be willing to be in the minority.
  - D. They must be aggressive.
  - E. They must sacrifice nature's ties. Deut. xxxiii: 9.
  - F. They must do what they are bidden.

## Ex. xxxii : 28.

3. Encouragements for those on the Lord's side.
  - A. The side of right and truth.
  - B. The side of the Almighty God.
  - C. The side of Christ.
  - D. The side of the angels. 2 Kings vi : 17.
  - E. The side of good men. Heb. xii : 1.
  - F. The side of victory and heaven. Rev. i : 9-14.
4. The question, who will enlist ?
  - A. Take the shilling.
  - B. Put on the colors.
  - C. Submit to drill.
  - D. Put on the regimentals.
  - E. Gird on your sword.
  - F. Enter on civil war in your own soul.
  - G. March to the field.

Ex. xv : 1, and Rev. xv : 3. *The Song of Moses and the Lamb.*

1. The condition of Israel a type of the church at the time of the end.
2. The triumph of Moses a type of the victory of the Lamb.
3. Things common to both songs.

*The Two Rocks in Horeb and Kadesh.*

1. The rock in Horeb a type of Christ *personally*.
  - A. The name Horeb means "barren," so Christ is a root out of a dry ground.
  - B. Rephidim means rest, so Christ brings us rest.
  - C. The rock was smitten, so Christ died.
  - D. By the rod of the lawgiver.

- E. Publicly, so Christ was crucified before all men.
- F. I will stand before thee upon the rock.  
So God, the Father, was pleased to bruise His Son.
- F. The water gushed forth. So from the wounds of Christ the streams of salvation flow.
- 2. The rock in Kadesh, or Christ, *mystical*.
- 1. The place Kadesh means holiness.
- 2. The rock was to be spoken to, not smitten.
- 3. Although smitten it nevertheless gave forth abundant water.

*Beecher.*

Ex. xxxiv: 5-7. *The Name of God.*

- 1. The omission of all the natural attributes of God in this revelation.
- 2. God's divinity resides in the central element of goodness.
- 3. This goodness is not moral laxity and indifference, but there are penalties strong enough to exclude the evil and promote the good.
- 4. God's liberty in the exercise of His mercy and love to do as He pleases, unrestrained by mere natural law; xxiii: 19.

*Bishop Simpson.*

Ex. xxxiii: 18. *Moses' Prayer and its Answer.*

- 1. What Moses desired. Was it :
  - A. Some outward manifestation ?
  - B. To understand His glory in nature ?
  - C. Or in the government of the world in the past ?



- D. Or in the future government of the world ?
- 3. How far his desire was satisfied.
- A. By the revelation of the name of the Lord.
- B. The goodness of the Lord.
- C. The sovereignty of the Lord.
- D. The mission of Christ in the background.
- 3. Why he could not obtain all he desired.
- A. Not because the revelation would destroy his life.
- B. But because the full glory of God was too great for man's capacity to endure or receive.

Conclusion.

- 1. Christianity, a system of truth.
- 2. It applies to our sensitive nature.
- 3. It is the source of comfort and joy through the revelation of God in His grace.
- 4. The grander revelation that awaits the celestial citizen.
- 5. And the parting vision that came to Moses on the Mount, still comes to God's despairing saints.

*F. W. Robertson.*

Gen. xxxii: 24-30. *Jacob Wrestling with the Angel.*

- 1. The nameless secret of existence. What is thy name ?
- 2. The revelation of that secret to the soul.
- A. The difference of this experience from Jacob's former experience.
- B. The revelation of God's name and person to him.

- C. The awe which accompanied the revelation.
- D. The unsyllabled blessing.
- E. The effect upon his changed future life.

Gen. i : 24-26. *The Israelite's Grave in a Foreign Land.*

- 1. Joseph's life.
  - A. The outward circumstances, namely, misfortune, obloquy, success.
  - B. The inner life, namely, forgiveness, simplicity, benevolence.
- 2. Joseph's death.
  - A. The homage the world pays to goodness.
  - B. A hint of the resurrection.

*McLaren.*

*Joseph's Faith.*

- 1. Faith is always the same although human knowledge changes.
- 2. Faith has its noblest office in detaching us from the present.

Gen. xlix: 24. *Three Divine Names of God.*

- 1. The mighty God of Jacob.
- 2. The Shepherd.
- 3. The Stone of Israel.

*Candlish.*

Gen. i : 1, 2, 3. *The Order of Creation.*

- 1. Light.
- 2. Order.
- 3. Life.

Gen. iii : 1-5. *The First Temptation.*

- 1. An impeachment of the goodness of God.

2. Of the justice of God.
3. Of the holiness of God.

Gen. ix. *The Constitution of the New World.*

1. The law of nature, verses 1-7.
2. The scheme of providence, verses 8-17.
3. The election of grace, verses 18-27.

Gen. viii. *The Friend of God.*

1. The friendly visit.
2. The friendly fellowship.
3. The friendly and confidential consultation.
4. The friendly remonstrance.

Ex. ii. 6. *The Universal Doom.*

1. The announcement as respects the individual "Joseph."
2. The announcement as respects his friends "and all his brethren."
3. The announcement as respects the universal race and "all that generation."

*Davies.*

Ex. iii: 14-15. *The Name Jehovah.*

1. Self-existence.
2. Necessary existence.
3. Eternal existence.
4. Immutable existence.

*Beecher.*

Gen. xlviii: 1-7. *Three Eras in Life.*

1. God.
2. Love.
3. Grief.

Conclusion.

1. The unity of our life with Jacob.
2. The retrospect of life and the few things which the heart remembers at its close.
3. The significance of events is not to be judged by their outward forces, but by their productiveness in the inward life.

*Dr. Fuller.*

Gen. xxviii. *Jacob's Ladder.*

1. Communion destroyed.
2. Communion restored through Christ.
- A. By God, not man.
- B. The divinity of Christ. It touched heaven.
- C. The humanity of Christ. It touched earth.

*Dr. Vaughan.*

Gen. xxxvii. 38. *The Compensation of the Inferior Blessing.*

1. There are blessings which have been lost innocently, but there is still a blessing left and a divine compensation.
3. There are blessings which have been lost through our own guilt and neglect, but the Father has yet a blessing for us.
4. There are those that have lost the great blessing, but even that can be regained through the mercy and grace of Christ.

Gen. xlii. 24. *Tenderness, Self-control and Severity.*

1. There are secrets of sorrow in every human heart.

2. It is right sometimes that they should be locked away in the silence of the soul.
3. There are things that often must be done as hard and stern as in Joseph's treatment of Simeon, when the heart is kind and true.

*Andrew Jukes.*

Gen. iii. *Adam, or Human Nature.*

1. Adam, or man.
2. Man's way.
3. The fruit of man's way.
4. The remedy for man's failure.

*Cain and Abel, or the Carnal and Spiritual Mind.*

1. Cain and Abel, or the first and second birth.
2. The carnal and spiritual.
3. Their lives.

*Noah and Regeneration.*

1. Noah on the ground of the old man.
2. Noah in the waters.
3. Noah on the earth beyond the flood.
4. Noah's sons.
5. Noah's failure.

*Abraham, or the Spirit of Faith.*

1. Abraham's separation from his country and his father's house.
2. Abraham's separation from Lot.
3. Abraham's conflicts to deliver Lot.
4. Abraham's trials through the Word of God and prayer.

5. Abraham's effort to be fruitful by Hagar.
6. The true way for Abraham to be fruitful.
7. The end of Lot.
8. Abraham in the Philistines' land.

*Isaac, or the Spirit of Sonship.*

1. The birth of Isaac and its results.
2. The offering up of Isaac.
3. The marriage of Isaac.
4. Isaac at Lahai-roi ("The life of vision").
5. The trials of Isaac.

*Jacob, or the Spirit of Service.*

1. Jacob's carnal means to gain God's ends.
2. Motives to service, and encouragements by the way.
3. Service for wives and flocks.
4. Departure from Laban.
5. Journey to Canaan, and change of name.
6. Sojourn in Succoth, and Dinah's fall.
7. Return to Bethel.
8. Seeds of Jacob.

*Joseph, or Suffering and Glory.*

1. Joseph's dreams, and suffering from his brethren.
2. Joseph in Potiphar's house.
3. Joseph in prison.
4. Joseph exalted over all Egypt.

*Bonar, H.*

Gen. i. *The Old and New Testament.*

- I. The creation.
- II. The chaos.



- III. The life.
- IV. The light.
- V. The order.
- VI. The beauty.
- VII. The fruitfulness.
- VIII. The goodness.

Gen. i: 3. *The Link Between Being and Non-Being.*  
 "God said."

- 1. He speaks to us in Creation.
- 2. He speaks to us in the Word itself.
- 3. He speaks to us in Providence.
- 4. He speaks to us by His Sabbaths.

Genesis ii. *A Happy World.*

- I. Its completion.
- II. The rest.
- III. The details.
- IV. Man's formation.
- V. Man's dwelling.
- VI. The test.
- VII. The help-meet.
- VIII. The purity.
  - 1. That evil is not of God.
  - 2. That God's works in connection with earth and man are those of love.
  - 3. That God loves holiness.

Gen. iii. *The Sin, the Sinner, and the Sentence.*

- I. The tempter.
- II. The temptation.
- III. The bait.
- IV. The success.
- V. The shame.
- VI. The deed.
- VII. The trial.

VIII. The sentence.

2. The woman.

IX. Man's faith.

X. God's clothing for man.

Gen. iii : 7. *Man's Fig-Leaves*. "They sewed fig-leaves together and made themselves aprons."

I. Man thinks he can cover himself.

1. It is man's device, not God's.

2. It is simply for the body, not for the soul.

3. It is composed of life, not of death.

II. Man thinks he can cover himself with leaves.

1. Man's devices for covering sin are useless.

2. Man's devices always turn upon something which he himself has to do, not on God alone.

3. Man's devices assume that God is such an one as himself.

Gen. iii : 24. *Expulsion and Re-entrance*.

I. The expulsion.

1. The Expeller.

2. The expelled.

3. The expelling.

II. The guard.

III. The new occupants.

Gen. iv : 10. Heb. xii : 24. *The Blood of Sprinkling and the Blood of Abel*.

I. It speaks of love, not hatred.

II. It speaks of grace, not of wrath.

III. It speaks of forgiveness, not condemnation.

- IV. It speaks of comfort, not of terror.
- V. It speaks of peace come, not of peace gone.
- VI. It speaks of the blessing, not of the curse.
- VII. It speaks of nearness, not of distance, between man and God.
- VIII. It speaks of the purged, not of the pricked and despairing conscience.
- IX. It speaks of life, not of death.
- X. It speaks of restoration, not of expulsion.

Gen. iv: 16. 1 John iii: 12. Jude ii. *The Way of Cain.*

- I. It is the way of unbelief.
- II. It is the way of apostasy.
- III. It is the way of worldliness.
- IV. It is the way of hatred.
- V. The way of God-defiance.
- VI. Despair.
- VII. Banishment from God.
- VIII. Disappointment.
- IX. Fruitless worldliness.

Gen. v : 28, 29. *The Man of Rest.*

- I. The curse on the ground.
- II. Man's toil and weariness.
- III. Man's longing for comfort.
- IV. Man's expectation of deliverance.
- V. Man's expectation was connected with some one individual to be born in due time.

Gen. xii: 1-4. *Going Out and Keeping Out.*

- I. The command.
- II. The promise.
- III. The obedience.
- 1. Psalm xlv: 10. "Hearken, O daughter,

and consider ; and incline thine ear ;  
forget also thine own people, and thy  
father's house."

2. Matt. xvi: 25. "If any man will come  
after me, let him deny himself, and  
take up his cross, and follow me."
3. 2 Cor. vi: 17. "Come out from among  
them, and be ye separate."
4. Rev. xviii: 4. "Come out of her, my  
people."

Gen. xv : 1. *The Shield and the Recompense.*

- I. The term of cheer.
- II. The word of security.
  1. I was, or have been, thy shield.
  2. I Am thy shield.
  3. I will be thy shield.
- III. The word of recompense.
  1. Strength for work and duty.
  2. Motive for self-denial and self-sacrifice.
  3. A reason for calmness and steadfastness.

Ex. viii : 1. *Liberty and Service.*

- I. We are in bondage.
- II. We were made for liberty.
- III. We cannot serve God without liberty.
- IV. Christ calls us to liberty.

Ex. viii : 28. *The Day of Despair.*

- I. The sinner's day of prosperity.
- II. The sinner's day of trouble.
- III. The sinner's helplessness.
- IV. His remembrance of God.
- V. His dread of God.

Ex. xii: 11. *The Blood of Deliverance.*

- I. The name here given to the ordinance.
- II. The person to whom the ordinance was given.
- III. The place where it was given.
- IV. The institution itself.
  1. The feast.
    - a. In itself.
    - b. Symbolically.
  2. The sprinkling of blood.
    - a. It is the blood of separation.
    - b. It is the blood of protection.
    - c. It is the blood of deliverance.
    - d. It is the blood of doom.

*Various Authors.*Gen. vii : 1-9. *The Ark Entered.*

1. The invitation of Jehovah.
2. The obedience of Noah.

Gen. vii : 16. *The Believer's Safety.*

1. Christ offers safety to all.
2. Christ is a refuge from the conviction of sin.
3. The safety of those who believe.

Gen. viii : 4-18. *Mount Ararat, or the Landing of the Ark.*

1. Sin punished.
2. Grace revealed.
3. Salvation enjoyed.
4. Gratitude expressed.
5. Safety confirmed.

Gen. ix : 16. *The Covenant Renewed.*

1. The author of the covenant. God.

2. The parties to the covenant.
3. The substance of the covenant.
4. The form of the covenant.
5. The seal of the covenant.
6. The sign of the covenant.
7. The perpetuity of the covenant.

Gen. xi : 4. *The Tower-Builders of Babel.*

1. The impiety of the design.
2. The magnitude of their enterprise.
3. The inspection of their work.
4. The confusion of their tongues.
5. The dispersion of their ranks.
6. The memorial of their folly.

Gen. xi : 5. *The Cities of Men and the City of God.*

1. Their builders.
2. Their origin.
3. Their design.
4. Their appearance.
5. Their duration.

Gen. xii : 2, 3. *Sevenfold Promises.*

1. Of the pre-incarnate Jehovah to Abram.
  - A. A great inheritance.
  - B. A great posterity.
  - C. A great name.
  - D. A great blessing.
  - E. A great alliance.
  - F. A great defence.
  - G. A great influence.
2. Of the incarnate Word to His disciples.
  - A. The kingdom of heaven.
  - B. Divine consolation.
  - C. Inheritance of the earth.
  - D. Divine satisfaction.



- E. Divine mercy.
- F. The vision of God.
- G. A place in God's family.
  - 3. Of the glorified Christ to His Church.
- A. The tree of life.
- B. A crown of life.
- C. Hidden manna, the white stone, and a new name.
- D. Power over the nations, and the morning star.
- E. White raiment.
- F. The distinction of being made a pillar in God's Temple.
- G. A seat on Christ's throne.

Gen. xii : 6. *The Promised Land.*

- 1. Wanderings.
- 2. Trials.
- 3. Consolations.

✓ Gen. xii : 10. *The Descent into Egypt.*

- 1. The story of a good man's fall.
- 2. The story of a good man's protection.
- 3. The story of a good man's reproof.

Gen. xiii : 12. *Going to Sodom.*

- 1. How it may have looked to Lot.
- 2. How it must have looked to the Sodomites.

Gen. xiii : 14-18. *Magnanimity Rewarded, or Divine Compensations.*

- 1. A revelation given.
- 2. A land granted.
- 3. A seed promised.

Gen. xiv : 13-16. *The Kinsman Deliverer, or Abram's Military Expedition.*

1. Abram's elevated piety.
2. Abram's military genius.
3. Abram's wonder-working faith.
4. Abram's typical character.

Gen. xiv : 22, 23. *Abraham's Independent Spirit.*

1. Abraham wished to avoid placing himself under obligation to a worldly man.
2. Abraham wished to avoid the appearance of too great intimacy with an unrighteous man.
3. Abraham wished to show that the servant of the Most High God can do good without hope of reward.
4. Abraham wished to show how undesirable a practice it was to gain by the misfortunes of others.
5. Abraham wished to show that God and a spirit of contentedness were a good man's true riches.

Gen. xv : 1-6. *Under the Stars with God.*

1. Apprehensive of danger.
2. Comforted by God.
3. Believing in God.
4. Accepted of God.

Gen. xv : 1. *What the Lord is to His People.*

1. A shield against :
  - A. The charges of the law.
  - B. The accusations of conscience.
  - C. The force of temptation.

- D. The opposition of the world.
- E. The fear of death.
- 2. A reward.
- A. For sufferings patiently endured.
- B. For sacrifices cheerfully made.
- C. For service faithfully accomplished.

Gen. xvi : 3. *Crooked Ways, or Marriage with Hagar.*

- 1. The specious proposal.
- A. The practice was common.
- B. The motive was good.
- C. The self-denial was great.
- 2. The sinful compliance.
- A. Deliberately.
- B. Inconsiderately.
- C. Inexcusably.
- 3. The sorrowful result.
- A. Humiliation to Sarai.
- B. Misery to Abram.
- C. Oppression to Hagar.

Gen. xvi : 7. *The Capture of the Runaway, or Hagar and the Angel of the Lord.*

- 1. The fugitive arrested.
- 2. The foundling interrogated.
- 3. The wanderer directed.
- 4. The disconsolate comforted.

Gen. xvii : 1-14. *The Covenant Renewed.*

- 1. The covenant confirmed.
- 2. The covenant explained.
- 3. The covenant attested.

Gen. xxxviii : 1-15. *Noontide at Mamre, or Angels' Visits.*

1. The arrival of the strangers.
2. The entertainment of the strangers.
3. The communication of the strangers.

Gen. xviii : 23-33. *Abraham's Intercession.*

1. Tender sympathy.
2. The spirit of his intercession.
3. The logic of his intercession.
4. The success of his intercession.

Gen. xxi : 9-4. *The Expulsion of Ishmael.*

1. The cause.
2. The manner.
3. The typical significance.

Gen. xxi : 15-21. *Hagar and Ishmael, or the Fortunes of the Outcasts.*

1. The lonely wanderers.
2. The fainting youth.
3. The weeping mother.
4. The comforting God.

Gen. xxxi : 19. *Hagar in the Wilderness.*

1. The well was near her, but she saw it not.
2. God opened her eyes.
3. What she saw and what it meant.

Gen. xxii : 15-19. *The Great Trial and the Great Revelation.*

1. The preparation for this great grace.
2. The commandment is itself a secret communication, a covenant.

3. The simple childlike obedience.
4. Faith which accepts the will of God and takes up the Divine mission will commit the future to the gracious provision on which it depends.
5. The trial of the true heart is often stretched out to the last extremity.
6. At the point of entire surrender appears the angel.
7. The climax of our experience and the divine mercy becomes to us a new name of Jehovah.

Gen. xxiv. *The Unfolding of the Divine Purpose.*

1. The expanded blessing.
2. The divine guidance.
3. Man's faith rewarded by special direction.
4. Earthly relationships are under Heaven's superintendence.
5. True piety watches for God and worships.
6. God in history.

Gen. xxiv : 21. *Eliezer, or a Wife-Seeker.*

1. He seeks by prayer success from God.
2. God overtakes our prayers.
3. The rapidity of the answer staggers belief.
4. God graciously confirms his servant's wondering hope.

Gen. xxv : 32. *Esau, the Spiritually Indifferent.*

1. The unrenewed heart always undervalues material, natural, and spiritual blessings.

2. A time is sure to come when the good we undervalued becomes of greatest worth, and when it may be beyond our reach.

Gen. xxv: 34. *Neglect of Heavenly Things.*

1. The gradual effect of self-indulgence.
2. The deadening effect in relation to repentance.
3. The call to consider our birthright.

Gen. xxvii: 1-14. *The Stolen Blessing: a Domestic Drama.*

1. Isaac and Rebekah, or plotting and counterplotting.
2. The stratagem of Rebekah.
3. The rival accomplices.

Gen. xxviii: 46. *Rebekah, the Disappointed.*

1. Unscrupulous scheming.
2. Affections that care more for happiness than honor.
3. Of idolatry, covetousness, and neglect of God's claims.
4. Of ignoring the rights of others.
5. Of ignorance as to the true elements of success.

Gen. xxviii: 10-22. *Jacob at Bethel, or Heaven Opened.*

1. The lonely sleeper.
2. The midnight dream.
3. The awe-struck awakening.
4. The solemn vow.



Gen. xxxii: 1-23. *Mahdnaim, or Preparing for Esau.*

1. The Angelic apparition.
2. The friendly embassy.
3. The sudden stratagem.
4. The earnest prayer.
5. The conciliatory present.

Gen. xxxvii: 20-21. *God's Providence and Man's Responsibility.*

1. God's purposes carried out by men irrespective of their own plans.
2. It is no excuse for wrong-doing that it has worked good.
3. To each one there is a history within a history.

Gen. xxxiv: 1-23. *Sunshine and Shadow.*

1. The brightening sky.
2. The threatening cloud.
3. The falling darkness.
4. The starlight night.

Gen. xli: 14. *The Blessing of Suffering Wrongfully.*

1. In suffering wrong we are following Christ.
2. For every Christian the discipline of suffering is needful.
3. Not only trial in general, but every part of it works good.
4. We often cannot foresee the purpose of trials.

Gen. xlii: 1-2. *Man's Want and God's Provision.*

1. The first step in consciousness of famine.

2. We cannot of ourselves supply that want.
3. God has provided bread.

Gen. xlv. 25-28. *The Believer Led to His Reward.*

1. Our enjoyment of what God has prepared for us is dependent upon our confident belief and expectation.
2. We gain the victory over natural fears, doubts, and difficulties when we simply look at the facts as God has set them before us, both in His word and in His Providence.
3. The true faith is that which gratefully accepts the invitation of Divine Grace, acting upon it, both by the decision of the will and by the devotion of the life.
4. The reward which is prepared for the true is much greater than we can anticipate.

Gen. xlvii : 9. *The Discipline of Life.*

1. Abiding sorrow is the fruit of early faults, though repented of.
2. The discipline of life is not in anger, but for our purification.
3. This life is intended to be a pilgrimage, not a rest.

Gen. xlix : 8-12. *Judah's Portion.*

1. A prophecy of power.
2. A prophecy of precedency.
3. A prophecy of permanency.
4. A prophecy of prosperity.

Gen. xlix : 10. *The Coming of Shiloh.*

1. The history of Israel a preparation for the coming of Christ.
2. The history of the world a preparation for Christ.
3. For what Shiloh should come.
4. Lesson of encouragement.

Gen. xlix : 26. *The Separated One, or Joseph a Type of Christ.*

1. In his father's affections.
2. In his personal character.
3. In his heavenly communications.
4. In his evil fortunes.
5. In his future exaltation.

Ex. xviii: 8-16. *Victory through Faith.*

1. In the warfare of faith, prayer and effort must be joined together.
2. Aids to prevailing prayer.
3. In the victory of the righteous, a yet further triumph is promised.
4. The gratitude of the redeemed in the hour of triumph.

Ex. xix: 3-6. *God's First Message to the People at Sinai.*

1. The terms by which God indicates His people.
2. The way in which God describes His recent dealings.
  - A. The liberation.
  - B. The consequent journey.
  - C. The destination.
3. A large promise dependent on the fulfilling of strict conditions.

Ex. xix: 16-19. *Sinai and Sion.*

1. The contrast in the mountains.
  - A. Sinai.
  - B. Sion.
- (1) That there was this contrast between Sinai and Sion within Israel itself.
- (2) Sinai and Sion as representing the contrast between the two dispensations.
2. The contrast in the accessories.
  - A. The mount is represented as crowned by "the city of the living God, the heavenly Jerusalem."
  - B. Crowding the mount, thronging its sides, and hovering above, behind, around, is "an innumerable company of angels."
- (1) That the angelic hosts stand in a relation of ministry to the church and kingdom of God.
- (2) That they take a deep interest in its fortunes.
3. The contrast in privilege.
  - A. In the character of his privilege.
  - B. In the degrees of the privilege.

Ex. xx: 1-17. *The Ten Commandments Collectively.*

1. That they are all-embracing.
2. That they are systematic, both in matter and arrangement.
3. That they are the first germs out of which the whole of the moral law may be envolved.

Ex. xx: 16-21. *The Ten Words.*

1. The names of the code.

2. The moment when God gave the "ten" was critical and significant.
3. The delivery of the "ten words."
4. The preservation.
5. The order and the arrangement.
6. The comprehensiveness.
7. The present use and office of "The Ten."

Ex. xxiv: 1, 2, 9-11. *The Vision of God for the Selected Few.*

1. Those selected for the vision.
2. The vision itself.
3. The experiences of the chosen company during the vision.

Ex. xxvi: 1-37. *The Symbolism of the Tabernacle Structure.*

1. That the Holy of Holiest typified heaven itself is declared in the epistle to the Hebrews.
2. The veil thus typified and represented the separation between man and God.
4. The Tabernacle outside the veil, the Holy Place, as it was called.
4. The curtain at the entrance symbolizes the fact, that there is a division between the church and the world.
5. The support of the entire fabric upon Tenons and Sockets.

Ex. xxvi: 30. *God dwelleth not in Temples made with Hands.*

1. The Divine ideal.
2. The human copy.
  - A. The holy of holies.
  - B. The holy place.

- (1) The golden altar.
- (2) The golden candlestick.
- (3) The golden table.
- (4) The outer court.

Ex. xxvii: 1-8. *The Symbolism of the Brazen Altar.*

- 1. Its position.
- 2. Its material.
- 3. The ornaments.
- 4. Its purpose.

Ex. xxviii : 1-43. *The Priest and the Garments.*

- 1. The institution of the priesthood.
  - A. With the giving of the law.
  - B. With the establishment of a covenant relationship between Israel and Jehovah.
  - C. With the founding of a sanctuary.
  - D. Representative.
  - E. Mediatory.
- 2. The priestly garments.
  - A. The parts of a priestly dress.
  - B. The symbolism of the dress.

Ex. xxviii: 13-30. *The Teachings of the Breast-Plate.*

- 1. The preciousness of souls in God's sight.
- 2. The variety in their gifts.
- 3. The high value of hidden gifts of wisdom and knowledge.
- 4. The propriety of referring all our doubts to God for decision.

Ex. xxviii : 1-38. *Aaron in His Priesthood the Type of Jesus.*

- 1. In his appointment.



2. In his array.
3. In his sympathy.
4. In his vicariousness.

Ex. xxx : 12-16. *The Atonement Money.*

1. The atonement money was required of all.
2. The same atonement money was required of each.
3. The atonement was to be kept in mind, to be for a perpetual memorial.

Ex. xxx : 23-25. *The Sweetness of the Holy Anointing Oil.*

1. In the soft gentleness of His descent upon us.
2. In the method of His ordinary working.
3. In His patience with us when we are wayward.
4. In His kindness toward us when we turn to Him.

Ex. xxx : 34-38. *The Holy Incense.*

1. The composition of the incense.
2. The continual presentation of the incense.
3. The value of the incense.

Ex. xxxi : 1-12. *Bezaleel and Aholiab.*

1. All gifts are from God.
2. Natural gifts admit of indefinite expansion and enlargement under the influence of God's spirit.
5. Religion sanctifies labor.
4. The highest use of gifts is to dedicate

them to the service of God in the work of His church.

Ex. xxx : 18. *The Tables of Testimony.*

1. Of stone, and therefore enduring and well nigh imperishable.
2. Written with the finger of God.
3. Two-fold.
4. Written on both their sides.

Ex. xxxii : 1-7. *The Sin of the Golden Calf.*

1. The people's trial.
2. The people's sin.
3. Aaron's share in the transgression.
4. General lessons.

Ex. xxxii : 11-15. *The Intercession of Moses.*

1. Earnest and impassioned.
2. Unselfish, or rather self-renouncing.
3. Well-reasoned.
4. Effectual.

Ex. xxxii : 22. *Aaron's Excuses a Type of Ours.*

1. On the people with whom we live.
2. On the nature that God has given us, on the circumstances in which we are placed.

Ex. xxxii : 26. *Who is on the Lord's side?*

1. In the warfare between good and evil, there is need for taking sides.
2. The example of one good man, in declaring himself on the Lord's side affords a rallying-point for others.
3. The test of being on the Lord's side is,

that, when others are apostatizing around us, we remain faithful.

4. Being on the Lord's side will meet with an ultimate reward.

Ex. xxxiii : 18-23. *Shew Me Thy Glory.*

1. The good man thirsts for ever fuller manifestations of the divine glory.
2. God's glory is two-fold, essential and ethical.
3. Man, in his present state of existence, can receive the vision of God's essential glory only under great limitations.
4. God's ethical glory admits of being revealed with much greater fulness.

Ex. xxxiii : 19. *Divine Sovereignty.*

1. God is sovereign in the exercise of His mercy.
2. God's sovereignty is best studied on its side of mercy.
3. God's sovereignty in the exercise of mercy is not arbitrariness.

Ex. xxxiv : 6, 7. *The Second Proclamation of God's Name.*

1. That it cancels nothing, but adds.
2. That it sets forth God as, above all things, merciful.
3. That it further sets him forth as just and true.

Ex. xxxiv : 33-35. *The Symbolism of the Veil.*

1. Of the darkness and mystery in which divine truth was shrouded under the Mosaical dispensation.
2. Of the blindness which lies permanently upon the hearts and minds of the Jews.

Ex. xl : 1-33. *The Tabernacle Set up.*

1. Order in the sanctuary.
2. Beauty in the sanctuary.
3. Holiness in the sanctuary.
4. Worship in the sanctuary.

PULPIT COMMENTARY AND VARIOUS  
AUTHORS.

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Gen. i : 1 *The Visible Universe.*

1. One, yet not simple.
2. Vast, yet not infinite.
3. Old, yet not eternal.
4. Existent, yet not self-existent.

Gen. 1 : 2. *Chaos an Emblem of the Unrenewed Soul.*

1. Without order.
2. Without life.
3. Without light.
4. Yet not without God.

Gen. i : 4. *The Value of Light.*

I. A Divine Creature.

- A. Mysteriously fashioned.
- B. Exquisitely beautiful.
- C. Essentially immaculate.
- D. Absolutely incorruptible.

II. A Divine Gift.

- A. A universal gift.
- B. A free gift.

- C. A useful gift.
- D. A silent gift.
- E. A welcome gift.
- III. A Divine Emblem.
- A. Of God.
- B. Of Christ.
- C. Of the Holy Spirit.

Gen. i : 7. *The Atmospheric Firmament.*

- 1. A creature of God.
- 2. The servant of man.

Gen. i : 16. *The Celestial Luminaries.*

- 1. Display the Divine wisdom.
- 2. Attest the Divine goodness.
- 3. Proclaim the Divine power.
- 4. Reflect the Divine beauty.

Gen. i : 20-22. *The Mystery of Life.*

- 1. Its origin.
- 2. Its nature.
- 3. Its manifestation.
- 4. Its excellence.
- 5. Its perpetuation.

Gen. i : 27. *The Greatness of Man.*

- 1. The time of his appearance.
- 2. The solemnity of his making.
- 3. The dignity of his nature.
- 4. The grandeur of his dominion.

Gen. ii. : 3. *The Two Sabbaths ; The Divine and the Human.*

- 1. The Sabbath of God.
- A. Cessation from toil.
- B. Holy delight.
- C. Beneficent activity.
- D. Continuous duration.



2. The Sabbath of Man.
- A. Of Divine institution.
- B. Of sacred character.
- C. Of beneficent design.
- D. Of permanent obligation.
- E. The connection of the two.
- F. The reason of man's Sabbath.
- G. One pattern of man's Sabbath.
- H. The life of man's Sabbath.
- I. The end of man's Sabbath.

Gen. ii : 7. *The First Man.*

1. Made from the dust.
2. Fashioned by the hand of God.
3. Animated by the breath of life.

Gen. ii : 8. *The Garden of Eden.*

1. A scene of beauty.
2. A sphere of work.
3. An abode of innocence.
4. A home of happiness.
5. A place of probation.

Gen. ii : 22. *The First Marriage.*

I. The Lonely Man.

- A. Nobly born.
- B. Comfortably placed.
- C. Richly endowed.
- D. Highly exalted.
- E. Essentially alone.
- II. The Provided Partner.

- A. Divinely fashioned.
- B. Woman was not made until everything was in the highest state of readiness for her reception.
- C. Woman was formed [out of finer and

more precious material than man,  
being constructed of a rib taken from  
his side.

D. Woman was constructed with the  
greatest possible care.

E. Divinely presented.

F. The father's consent, in God's giving.

G. The woman's consent, in Eve's coming.

H. The man's consent, in Adam's receiving.

### III. The Wedded Pair.

A. Married of God.

B. United in love.

C. Clothed in innocence.

D. Housed in paradise.

### Gen. iii : 8-19. *The Judgment Scene.*

1. The flight of the criminals.
2. The examination of the criminals.
3. The sentence of the criminals.

### Gen. iii : 20-24. *First Fruits of the Promise.*

1. Faith.
2. Acceptance.
3. Discipline.
4. Hope.

### Gen. iii : 21. *Covering.*

1. The helplessness of man to save himself from sin.
2. The love of God for sinners.
3. The provision made by God.

### Gen. iv : 1-15. *The First Brothers.*

1. The brothers at home.
2. The brothers at work.

3. The brothers at worship.
4. The brothers at variance.
5. The brothers at the judgment bar.

Gen. iv : 9. *Care for Our Brethren.*

1. We are called to care for those afar off.
2. We are called to care for those around us.

Gen. iv : 17-26. *The Progress of the Race.*

1. Its increase in population.
2. Its advancement in intelligence.
3. Its declension in wickedness.
4. Its progress in religion.

Gen. iv : 1-8. *The Days that were before the Flood.*

1. Sin increasing.
2. God repenting.
3. Grace operating.

Ex. i : 7-14. *Israel in Egypt.*

1. Prosperity and its uses.
2. Adversity and its uses.

Ex. ii : 1-9. *The Infancy of Moses.*

1. We have in this experience of the infant and his mother, a most affecting illustration of the miserable state to which Israel had been reduced.
2. We have a most affecting instance of the peculiar cares and sorrows which belong to the maternal relation.
3. We have a most impressive illustration of womanly sympathy.
4. We have in all these events connected

with the infancy of Moses, a critical illustration of the reality of special Providence.

5. This narrative has a very special bearing on the capabilities and duties of woman.

Ex. ii : 1-10. *The Child of the Water.*

1. The family of the child.
2. The appearance of the child.
3. The danger of the child.
4. Love fencing for the child.
5. The deliverance of the child.

Ex. ii : 11-12. *The Choice of Moses.*

1. As a result of mental and moral awakening.
2. As a victory over strong temptation.
3. As an act of religious faith.

Ex. ii : 15-22. *Moses in Midian.*

1. What he left behind.
  - A. Possibly Pharaoh's daughter was still alive.
  - B. He left his brother in servitude.
  - C. He left behind all difficulties that came from his connection with the court.
2. What he found before him.

Ex. iii : 10-12. *The First Difficulty : "Who am I?"*

1. Consider the reception which Moses gives to God's announcement.
  - A. The point on which Moses expresses no doubt.

2. Consider the encouragements which God gives to Moses.
- A. The emphatic assurance of God's presence and companionship.
3. Consider the expectation from Israel with which God looks forward to the giving this token.

Ex. iii : 13-15. *The Proper Name of God.*

1. Existence.
2. Eternity.
3. Causative energy.
4. Personality.
5. Fidelity.
6. Covenantal grace.
7. Mystery.

Ex. iv : 10-17. *Slow of Speech.*

1. A felt infirmity.
2. A gracious promise.
3. A sinful shrinking from duty.
4. A second-best arrangement.

Ex. iv : 1-17. *Divine Supplements for Human Infirmity.*

1. Shrinking from divine service.
2. The excuse that is offered.
3. The divine declining of excuse.

Ex. iv : 19-29. *"My Times are in Thy Hand."*

1. The great commission.
2. The great trial.
3. The great consolation.

Ex. ix : 16. *The Road to Ruin.*

1. Unbelief.

2. Superstition.
3. Alarm.
4. Confession.
5. Promise.
6. Disposition to compromise.
7. Indifference.
8. Hardness of heart.
9. Resistance to appeal of others.
10. Ruin.

Ex. ix : 22-35. The terrors of God's might.

2. The valuelessness of repentance born only of terror.
3. The fulness of God's mercy.

Ex. x : 3-6. *God's Long-Suffering towards the Wicked has a Limit.*

1. Until the sinner has had full opportunity for repentance.
2. Until it is manifest that there is no hope that he will repent.
3. Until God's purposes in allowing the resistance of His will by the sinner are accomplished.

Ex. ii : 3-20. *The Passover and the Supper.*

1. The Eucharist is the after-commemoration of the event, which the Passover prefigured and foreshadowed.
2. The Eucharist sets forth the Christian's deliverance from bondage, as the Passover did the Jew's.
3. The Eucharist is a feast of thanksgiving to the Christian, as the Passover festival was to the Jew.



4. The Eucharist, like the Passover, is a feast upon a sacrifice.

Ex. xxi : 29. *Christ our Passover.*

1. Points of analogy between the true Passover and its type.
  - A. The death of a blameless victim.
  - B. The design is to secure redemption from a dreadful evil.
  - C. The principle of deliverance is that of vicarious sacrifice.
  - D. There was need for an act of personal, appropriating faith.
  - E. The slain lamb becomes the food of the new life.
2. The surpassing excellence of the true Passover.
  - A. The contrast in the redemption.
  - B. The contrast in the victims.
  - C. The contrast in the efficacy of the blood.
  - D. The contrast in the specific blessings obtained.

Ex. xii : 26-27. *What Mean ye by this Service ?*

1. A question to be put by the communicant to himself.
2. A question likely to be put to the communicant by his children.
3. A question which the Christian parent should be able to answer to his children.
4. The answer to this question involves a statement of the greatest varieties of our faith.

Ex. xii : 40-43. *Three Views of the Passover.*

1. As an emancipation of slaves.
2. As a temporal deliverance of the church.
3. As a type of a greater deliverance than itself.

Ex. xiii : 3-16. *The Rightful Use of Church Ordinances.*

1. In the regular keeping of them.
2. In the strict keeping of them.
3. In the keeping of such of them as are commemorative with remembrance.
4. In the continued keeping of them through times of prosperity.

Ex. xiii: 1-3, 11-17. *The Sanctification of the First-born.*

1. Redemption is by substitution.
2. Redeemed life belongs to God.

Ex. xiii : 17-21. *The Way of the Wilderness.*

1. Redeemed from Egypt, the people are not permitted to linger on its borders.
2. It rests with God to determine the way by which His people shall be led.
3. God consults for His people's good in the ways by which He leads them.
4. Our wisdom, under all the circumstances of our lives, is to resign ourselves to God's leading, believing it to be always the best for us.

Ex. xiii: 21-22. *God's Guidance of His People.*

1. Christians have the guidance of God's Spirit through all the intricacies and desert plains of life.

2. The guidance is perpetual both by night and day.
3. The guidance is varied to suit the different needs of the soul.
4. The guidance continues until they reach the Promised Land.

Ex. xiv : 1-5. *The Demand to Encamp by the Sea.*

1. The mysterious turn in the route.
2. God's ends in leading them by this route.

Ex. xiv : 10-23. *The Deliverance.*

1. The critical situation of the Israelites.
2. Their panic and despair.
3. God's command to Moses.
4. The advance through the sea.

Ex. xiv : 19-20. *Light to the Friend, Darkness to the Foe.*

1. God's attributes have this double aspect.
2. God's laws have this double aspect.
3. God's word has this double aspect.
4. God's very Gospel has this double aspect.

Ex. xiv : 22. *We Walk by Faith, not by Sight.*

1. Faith's secret.
2. Faith's success.
3. Faith's strength.

PART III

ILLUSTRATIVE.

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HISTORICAL, GEOGRAPHICAL AND OTHER  
PAPERS ILLUSTRATING THE BOOKS  
OF GENESIS AND EXODUS.



## SECTION I.

### HISTORICAL SKETCH OF EVENTS IN GENESIS AND EXODUS.

The creation of the heaven and earth has already been described in detail in a previous chapter, as also the formation of man and the Divine arrangements for his life and happiness.

The home in which he was placed by his beneficent Creator was fitted in every particular for its lord, but in a little while its innocence and happiness were wrecked by fatal disobedience, and the human family started upon the career of ages, under the shadow of the curse, with only the light of promise to illumine the darkness of their sad morning and point them forward to redemption and restoration in the ages to come.

#### I.—*The Antediluvian World.*

The firstborn of Eve was welcomed by his delighted mother as the seed of promise ; and the fond name she gave him, Cain, meant an acquisition. When her second child was born she only gave him the name Abel, which signified Vanity. But her hopes were bitterly disappointed in her firstborn, and she learned afterwards, no doubt, to recognize in Abel the true seed ; and that her race was to not rise by human pride and self-sufficiency as exhibited in Cain, but by Abel's humility and faith in the coming Redeemer to the realization of their brighter hopes.

The promise that had been given in the dark hour



of the Fall, intimated that there would be an irreconcilable enmity between the two seeds. Her two sons became soon the types of these two races, Cain representing the seed of the serpent, and Abel the seed of the woman.

True to the prophetic picture realized more perfectly at last in the Saviour himself, Abel was called to suffering and even death, on account of his faith and testimony. The radical difference between the two sons soon appeared in their first act of public worship; the one bringing the offering of his pride, and the other presenting the sacrificial gift which was an acknowledgment of sin, and pointed forward to the coming Saviour.

The rejection of Cain, and the acceptance of Abel, led to the dark tragedy of the world's first murder, and Cain went forth under the curse of Heaven to work out the full development of the spirit which he had already manifested. We find him separated from God, plunging into the world, building the first city, and surrounding himself with earth's earliest civilization in the form of wealth, culture, manufactures, and all that can contribute to sensuous delight.

We lose sight of him, after a little while, but his descendants re-appear before the Deluge in the daughters of men, who afterwards became mingled with the holy seed.

On the other hand, Abel's place is taken by Seth, who henceforth becomes the representative of the godly seed, and in whose line we find the venerable Methusaleh, the godly Enoch, and at length the families of Lamech and Noah. For a time the two races no doubt dwelt apart, but at length the descendants of Seth began to disregard the divine purpose in the separation of the two seeds, and a union of

“the sons of God,” as they are called, which no doubt means the godly race, with “the daughters of men,” that is, with the descendants of Cain, led to a condition of moral and spiritual corruption, which soon filled the earth with violence, and rendered it necessary that God should interpose in judgment to save the little remnant of piety from extinction in the universal wickedness.

More than a century of warning was given, and Noah was commissioned to proclaim to his contemporaries the coming judgment, but they refused to listen or prepare, and nothing was left to him but to obey the Divine directions for the protection of himself and his household, through the preparation of the Ark.

This was at length completed. It was a vast structure, 550 feet long, 95 feet broad, and 52 feet high; and in due time, Noah and his three sons and their wives, with a sufficient number of all the various animals that needed to be preserved to re-people the world, entered beneath its sheltering roof, and the Deluge burst at last upon the earth.

Just before this, Noah’s father, Lamech, and his grandfather, Methusaleh, had died, so that none of his immediate relatives were probably left to perish in the catastrophe. For forty days the rain continued to pour from the clouds of heaven and the floods burst forth from the fountains of the great deep, until the whole inhabited world was swept by its waves, and every human being perished except the little band who were sheltered in the Ark. Five months later, the waters had so abated that the Ark rested on the mountain heights of Ararat.

Just a little over a year from the commencement of the Flood, the waters had completely subsided and Noah and his family came forth from their shelter.

They immediately reared a simple altar and offered upon it the sacrifice of thanksgiving and worship, and God accepted the offering, and under the majestic arch of the rainbow, as the heavenly seal, He renewed His covenant with the human race through their second head, and promised that until the close of the dispensation, no such judgment should again destroy the world.

## II.—*The Descendants of Noah.*

Immediately afterwards, God revealed to Noah, through prophetic inspiration, the future of his sons and their descendants; and the human family branched out into three great trunk lines, represented by Japheth, Shem and Ham.

The former spread abroad to the north and the west, the race of Shem to the east and southeast and the Hamites to the south and southwest. The attempt of human ambition to concentrate the races around the Tower of Babel in one world-wide empire was frustrated by the decree of Heaven and the confusion of tongues; and thus the purpose of Providence in the dispersion of man over the entire globe was accomplished.

It was not long, however, until the knowledge of God which had been preserved in the line of Noah, was in danger of becoming extinct. Even the family that afterwards was selected to be the chosen people of God was at this time sunk in gross idolatry; and in order to preserve a seed of true followers and to keep uncorrupted the oracles of truth, God now determined to select from the mingled races of earth one family, and separate them unto Himself, that He might educate them and prepare them for the great purposes which he had chosen to accomplish in the world.

This leads to our third section, viz :—

III.—*The Call of Abraham and the History of the Patriarchal Family.*

Abraham was born in the city of Ur, one of the leading centers of early Chaldean power, three hundred and fifty-two years after the deluge.

At the age of 75 years he left his native land in obedience to the Divine call and commenced his journey to the land of Canaan. He halted for a time at Haran, on the border of Chaldea, until the death of his father, and then completed his journey; reaching the promised land and receiving there the renewed pledge of God that it should be the inheritance of himself and his seed.

Many trials met the patriarch. The hardships of famine drove him soon to Egypt for sustenance. There, new trials met him. Guided by a faithful Providence he surmounted them one by one and rose step by step into the place of the loftiest faith which mortal has ever attained.

He had been accompanied from Mesopotamia by his nephew Lot, but the selfishness of the latter soon rendered a separation necessary and Lot was allowed to choose the fertile but ungodly region of the Jordan Valley.

It was not long until Lot paid dearly for his choice and found himself a captive in the hands of foreign invaders, from whom he was rescued only by the courage and generosity of Abraham.

One of the chief promises which God had given him in reward for his faith, was the assurance of a numerous posterity. But as years rolled on and every circumstance seemed to forbid the probability of this being fulfilled, he at length yielded to the persuasions of his wife and entered into a doubtful

alliance with one of the bond-women of his household with a view to help God to fulfill His promise. From this sprang Ishmael, his eldest son, whom he received and recognized for a time as the heir of promise. Thirteen years later, at the age of 99, God appeared to him in a most solemn manner, and told him that this should not be his heir, but a son should be born of Sarah and he should be the child of promise, the father of Israel's future tribes, and the progenitor of the greater Seed, in whom all families of the earth should be blessed.

Abraham believed God's mighty promise, confessed it by assuming at God's command the new name of Abraham, and quietly waited for its fulfillment.

The birth of Isaac was soon followed by the expulsion of Ishmael, and the commencement through him, of the wonderful Arab race, which still remains as a monument of God's faithful promise.

Ishmael was 17 years old at the time he went forth with his mother from the patriarchal home. For fifteen years the household of Abraham was undisturbed by any remarkable event. But then there came to him the severest trial of his life ; the demand on the part of God that he should prove his faith and obedience by the sacrifice of his very son. Abraham's faith was equal to this awful test, and the reason was, that he so fully believed God that he felt, if necessary, He would even raise Isaac from the dead to fulfill His promise.

His son was given back to him as a resurrection life, and as the type of the death and resurrection of that greater Seed who in later ages was to be offered likewise in sacrifice by His Father's hand for the sins of men.

The remainder of his life for twenty two years is serene and peaceful. At the end of this period, how-



ever, another separation comes to his heart, in the death of his beloved Sarah, and for the first time since he has entered the land does he require to bury his dead.

This is the occasion of his purchasing the first foot of real estate that he actually owned in the land which was all his own, by the promise of God. With lofty dignity he negotiates the purchase from the great Hittite prince of a burying place, which afterwards became the sacred resting place of his immediate family and descendants.

A few years later, he married a second wife, Keturah, by whom he had six sons, some of whom became progenitors of important races, afterwards intimately known in connection with the history of Israel, especially the Midianites.

At length, at the age of one hundred and seventy five years, the noble old patriarch fell asleep and was gathered to his fathers, being buried with respect and honor by all his family and household.

#### IV.—*Isaac and his Family.*

A little before the death of Abraham, Isaac, then 40 years of age, had married the chosen wife selected for him by Abraham's faithful servant from his kindred in Mesopotamia. The life of Isaac, as we have already seen, was one of passive, rather than active virtues, and his character was chiefly marked by meekness, quietness, simplicity and faithfulness.

Two twin sons were born 20 years after his marriage with Rebecca; the firstborn, Esau, being his father's favorite, while Jacob was the special object to his mother's partial affection. Perhaps the reason of this was Rebecca's knowledge of the promise which had preceded his birth and pointed out the future destiny of her two sons.



She knew and probably taught little Jacob that he, and not his elder brother, should be the heir of promise, and inherit not only the patriarchal dignities, but the future hopes of the chosen race. Unhappily, they both were too eager to help God fulfill His own promise ; and so when one day Esau came home from the chase weary and hungry and asked his younger brother for a morsel of food from the pottage he was preparing, Jacob contrived to take advantage of his necessity to extort from him the purchase of his birthright. Recklessly and impulsively, Esau consented to the transfer, and by so doing, showed the grossness, earthliness, and ungodliness of his nature, while Jacob also manifested as plainly the selfishness and cruelty of his spirit.

Years passed on after this transaction, during which Isaac was pressed by famine to leave the land of Canaan and sojourn in Gerar, a district of the Philistines.

Here many trials came to him through the petty jealousies of his neighbors, but at length his patience triumphed over all their enmities, and they were glad to enter into alliances with him as a friendly prince, and to recognize the blessing of God which rested upon him.

At length he returned to Beersheba, the most southern limit of Palestine, and God appeared to him and renewed His covenant of blessing and promise.

He was now one hundred and thirty-seven years old ; his eyesight had failed him, and approaching age and feebleness warned him that the time was drawing near when he must pronounce his parting blessing upon his children. He therefore sent Esau to bring him his favorite venison and prepare for him

a simple feast preliminary to the benediction which he was about to utter.

Meanwhile, Jacob, fearing the loss of his blessing, connives through the assistance of his mother, to supplant his brother Esau by an act of deception upon the aged father.

Clothing himself in Esau's raiment and imitating his hairy hands, he draws near with the savory dish which Rebecca's hands have prepared in imitation of venison, and receives the blessing which Isaac had meant for Esau.

Scarcely were the words uttered, when Esau himself appeared, and finding what Jacob had done, burst out in loud lamentations and entreaties; but it was too late to recall the irreversible prophecy and all that was left was the best blessing that a father's love could pronounce respecting his temporal destiny.

It was soon evident that Esau's fiery spirit would never accept this wrong without the most bitter vengeance.

He fully resolved to take his brother's life, but, with a touch of generosity, determined to defer it until after Isaac's death, which now he felt must be near at hand. The penetrating spirit of Rebecca soon discovered the danger, and she hastened to send Jacob away for safety to her own kindred. The parting that followed was final on her side, for she never met her beloved son again on earth.

Isaac himself survived her for many years and at length had the privilege of not only once more welcoming Jacob to his arms, but of seeing the two brothers perfectly reconciled by his dying bed, and knowing that their loving hands should lay his dust to rest beside the bones of Abraham and Sarah.

#### IV.—*History of Jacob and his Family.*

Following now the steps of Jacob, we find him first a solitary fugitive in the wilderness of Bethel, where God reveals Himself to him in the beautiful vision of the ladder that reached to Heaven, and he enters into the covenant of blessing, which was so signally fulfilled in all his future life.

He was eighty years of age when he reached Padan Aram and entered into a covenant with Laban, his uncle, to serve him fourteen years for his two wives, Rachael and Leah. Six years more were afterwards added to this period, and at the end of that time, Jacob was richer in flocks and herds than even Laban himself.

A touch of romance mingles henceforth with his history, in the story of Rachel and his fond first love, with all the sorrow that mingled afterwards in the cup of life through this affection, and the double bereavement which afterwards separated him first from her, in death, and then more sadly still from her firstborn, Joseph.

At the command of God, he returned to his own land again with his wives and children, but as he approached the borders of Canaan, he became deeply anxious at the prospect of meeting his brother Esau. He sent messages and presents to propitiate him, but his spirit could not rest, especially when he heard that Esau was coming with a great band of armed men to meet him.

All the memories of the past, accompanied, no doubt, with the sense of his own sinfulness and selfishness, swept over him ; and alone with God at Peniel, he passed through a night of agony and prayer, which became the crisis of his life. In the morning, he had the victory in his own soul, and

before night he met his brother and found that all was reconciled.

For a time Jacob sojourned in a number of towns in the central part of Palestine. At length he purchased a tract of land at Shechem and determined to reside there, but serious misfortunes befell his family in this place ; the saddest being the downfall of his daughter Dinah, and the terrible revenge her brothers wreaked upon the Shechemites.

This all prepared him for the call that soon came to him from God to arise and go to Bethel, the place of his early covenant, and dwell there. He immediately obeyed the command, and not only went to Bethel, but also put away all the idols which still remained in his household, and consecrated his family anew to God.

He seems, however, to have neglected the command to dwell at Bethel, for soon after we find him in the South, in the neighborhood of Bethlehem, and there he met with the bitterest bereavement of life hitherto, viz., the death of his beloved Rachel, in the hour of the birth of Benjamin, his youngest son.

We still find him wandering even after this, seeking pasture for his flocks, now at Hebron, now at Shechem, and afterwards we find his sons at Dothan. The next great trial of Jacob came at this time.

With foolish partiality he allowed his children to see that his fondest affections were centered on Joseph and Benjamin, the children of Rachel. The jealousy which this awakened soon led to a mournful tragedy, viz., the selling of Joseph to a company of Midianites, and the story of deception which they brought home to his father and which overshadowed his remaining years, until near the close

of his life, with a sorrow that refused to be comforted. Thus, the supplanter of Esau was now in turn deceived by others, and retribution came in the long course of events, as it ever comes in the Providence of God, in kind, to the sinning heart.

The years that follow are a blank, so far as Jacob and his elder sons are concerned ; for Joseph they are deeply eventful.

He is taken down to Egypt and sold for a slave. Meeting his lot with patience and courage, he makes the best of the situation ; and, although they wrong and calumniate him, he wins the confidence of all with whom he comes in contact, and steadfastly rises from the kitchen of Potiphar and the prison of Pharoah to be the Prince and Prime Minister of Egypt.

Then the wheel of Destiny revolves in its perfect circle, and his brethren are brought face to face with him once more. Unrecognized by them, he knows them instantly ; and a deeply interesting drama of character, and Providence closes the eventful story of Jacob's family. First they are thoroughly humbled and convicted of their sin, and then met by their generous brother with overflowing tenderness and love ; their wrong forgiven and buried in oblivion, and they themselves invited with their aged father to share the honors and blessings with which the Providence of God has enriched him.

In due time, all this is accomplished, and Jacob at length finds that his long-lost son is still alive ; and as he clasps him to his bosom and blesses him and his children with all the tenderness of a father's heart, and all the solemnity of patriarchal and prophetic inspiration, he can say, "the Angel that redeemed me from all evils bless the lads."



At the time of Joseph's entering Egypt he was seventeen years of age, and it was twenty-four years later when his brethren visited him and his father and his family emigrated to Egypt. The duration of his sufferings was thirteen years, and his spirit of heroic fortitude, lofty faith and uncompromising faithfulness during all these years was most beautiful and wonderful. His family received a royal welcome from Pharaoh, the King of Egypt, and the land of Goshen was assigned to them as their pastoral home.

#### VI.—*Israel in Egypt.*

For succeeding generations they continued to flourish and multiply, until the events with which the opening chapters of Exodus begin, when their misfortunes transformed their delightful home into a house of bondage and an iron furnace.

During the years of their residence in Egypt, they increased from seventy persons to at least two million of souls, and many of them occupied positions of high honor and confidence in the service of the king.

One reason of this was, that the reigning dynasty was that of the Shepherd Kings, themselves a pastoral race from Asia, and naturally sympathizing with the Hebrews; but on their expulsion and the return to power of the old Egyptian sovereigns under the eighteenth dynasty, all this was changed, and the native conquerors, fearing that the power of these shepherds might at some time be utilized against them by the foreign invader, adopted the oppressive measures which led to the Exodus, and which were intended to reduce, and perhaps, at length, exterminate their dreaded rivals.

The period of their Egyptian residence and bond-



age has been disputed by various authorities, and the two estimates are respectively about two hundred and fifteen years and four hundred and thirty years.

The decision of the question hangs upon the one consideration, whether the longer period announced to Abraham as the duration of their exile, was intended to date from the time of Abraham, or from the migration of Jacob and his sons.

Enough for the present sketch to say that at length the hour was approaching for their deliverance.

#### VII.—*The Exodus.*

The instrument of this deliverance, Moses himself, was chosen from the midst of the oppressed race, and was raised up through the very decree which had aimed at their extermination. It was the cruel sentence of death on all the male children who should be born of the Hebrew mothers, which led to little Moses being adopted as the very child of the princess of Pharaoh's palace.

Thus through his own wickedness, in the bosom of his own family, Pharaoh found his master and his destroyer.

Moses was specially prepared for his great work ; first, by the education and influence which he enjoyed in his royal home, and still more by the loving and faithful teachings of his godly mother, which the Providence of God permitted to surround his infancy and childhood.

Then, after he had fully made his choice, at the age of forty years, God Himself became his teacher, and in the solitudes of Midian, for nearly half a century, he was prepared more fully for his great mission.

At length, when eighty years of age, and so thoroughly humbled and crucified as almost to

shrink even from the call that he himself had anticipated forty years before, God sent him to meet Pharaoh and to lead His chosen people from Egypt to Canaan.

The story of the Exodus need only be very briefly sketched. Accompanied by Aaron, his brother, after a series of divine messages and manifestations, he re-appears among his countrymen, and announces to them the purpose of God concerning their deliverance.

They had already been sighing and crying by reason of their oppression, and the tidings are received with joyful welcome and with responsive faith.

Next he appears before Pharaoh and announces to him the Divine summons, but is met by haughty defiance, insolent threats and severer oppressions for the suffering people. Several weeks now pass, during which the Hebrews are treated with harsh and unreasonable vigor, and even compelled to wander over the land to find straw with which to complete their tasks in the brick fields.

No doubt even this experience was a preparation for their future life as wanderers in the desert.

Their spirit breaks under the terrible pressure and they now turn upon Moses and Aaron with bitter remonstrances and reflections for having caused them such an aggravation of their sufferings. The answer is another advance in the Divine plan.

Moses now begins to show Pharaoh that series of visitations known as the Plagues of Egypt which during the succeeding months, covering a period of six or seven months altogether, follow each other in dread succession and ever increasing terror, until at last under the death stroke of the tenth plague,

there is not a home in Egypt where the dark winged Angel has not breathed on some precious life and left it cold in the silence of the dead ; and at length Pharaoh and the whole nation rise with one impulse of horror and dismay, and not only consent to the departure of the Israelites, but even thrust them out of the land on which they had brought so tremendous a curse.

It was in this connection that the Passover was instituted as the perpetual memorial of Israel's deliverance and the type of man's redemption.

Taking their journey from Rameses, the pilgrim company march forth under the peaceful guidance of the "pillar of cloud and fire." Their journey to the Red sea occupies them several days, and at length they find themselves shut in with the sea before them, the pursuing army of Pharaoh behind, and the prospect of immediate destruction inevitable. For, meanwhile, Pharaoh's penitence has suddenly changed to presumption ; and gathering all his hosts, he has pursued the fugitives, and already the tramp of the Egyptian cavalry is sounding in their ears.

The cry of despair and complaint arises from all the camp against the leader who has thus drawn them into the jaws of destruction, but Moses calmly meets the storm and takes the extremity to God. The answer is instant and sufficient.

As he stretches his rod across the flood, the waters immediately divide : the command is "forward : " the hosts of Israel march on between the walling waters on each side ; the "pillar of cloud and fire" suddenly moves through the camp, takes its station behind and flashes its angry glare in the face of the foes, or envelops them in darkness and confusion, while Israel marches through with safety

and confidence. The Egyptians follow on behind, but the returning wave sweeps back and engulfs them in instant and complete destruction.

The song of deliverance on the farther shore, is the keynote of the great redemption song that is yet to burst from the ransomed armies around the sea of glass and the Everlasting Throne.

The march towards Sinai now begins: the various stations are indicated elsewhere in our geographical notes.

Their first experience was trial and disappointment, first from the lack of water, and then from the bitter waters of Marah. Then the Lord revealed Himself to them as the sweetener of sorrow and the Healer of disease and made a gracious covenant with them that if they would hearken to His voice and obey His commands, they should enjoy exemption from disease throughout their wilderness journey and their national history.

Their next station was one of delightful comfort and refreshment at the wells and under the palms of Elim.

This was followed by a new trial in the wilderness, and a new experience of lack of food, but their extremity was met and their murmurings answered by the patient, all-sufficient love of God in supplying the Manna of Heaven, which henceforth became their daily bread, for all the years of their wandering.

Their next experience was thirst, and this was supplied by the smiting and opening of the Rock in Horeb, from which the waters gushed forth in copious streams which followed them henceforth throughout the wilderness.

Thus abundantly supplied, and confirmed in the experience of God's love and faithfulness, they are permitted to have their first taste of conflict.

For the Amalekites, a desert tribe of the race of Esau, meet them at Rephidim and dispute their passage.

Moses is commanded to stand on the mount with his uplifted hands, while Joshua leads the hosts of Israel in battle on the plain, and the result is a glorious victory and the discomfiture of Amalek through the power of God, signalized by the name which Moses gives, Jehovah Nissi.

Soon after this, Moses is visited by his father-in-law, Jethro, and at his suggestion he inaugurates a system of government by elders, which becomes the germ of their future judicial system. They are now in sight of the immediate goal of the first part of their journey; the sublime heights of Mount Sinai are already in view across the plains, and soon the camp of Israel is pitched under its mighty shadow.

There God manifests Himself to them in the new relation of their Lawgiver, and takes them into His covenant amid all the awful signals and manifestations which were so fitted to burn the realization of His holiness and a sense of their obligations, into their hearts forever.

In awful majesty the Ten Commandments are spoken from the Mount by the living voice of God, and afterwards written on two tables of stone.

Then the leaders of Israel, along with Moses, are called up into the mount and the covenant is solemnly confirmed between them and God, and sealed by the sacrificial blood.

After this, Moses is called up alone into the mount for forty days to receive the further commands of Jehovah, and especially the plan of the Tabernacle which he is about to erect as the center of their worship and communion with God, and the great type of the coming Saviour.



During his absence, the old spirit of discontent and unbelief breaks out among them. They persuade Aaron to construct for them an idol of gold resembling the gods of Egypt, and on the return of Moses he is greeted by the horrible sights and sounds of idolatrous and sensual revelry through the entire camp.

He is filled with horror and dismay ; throws the tables of the law upon the ground and shatters them in fragments ; and then, plunging into the midst of the wild scenes of revelry all around him, he calls upon the friends and followers of God to stand on his side and join him in vindicating the holiness of God against this frightful crime.

The sons of Levi spring to his side, sword in hand, and a scene of solemn judgment and retribution follows upon the heads of all those who dare to resist the authority of the leader, or still persist in wilful wickedness.

Many thousands of the people fall before the sword of the Levites, and then Moses throws himself upon his face and begins to plead with God for the forgiveness and restoration of his people. He feels they have forfeited their right to God's blessing and indeed Jehovah does threaten to reject them altogether and to choose Moses instead and make of him a greater nation.

The faithful leader rejects the temptation and still pleads for his beloved people, and at his intercession God forgives and restores, and again promises His personal presence and, at last, even the rest of Canaan itself.

This is soon followed by a sublime revelation of God in His grace and glory and the renewal of the law upon the tables of stone.



Once more, Moses is called up into the mount, and after his return, the glory in which he has been dwelling, so shines from his face that the people cannot bear to look upon him, and have to place a veil over his countenance.

He now proceeds at God's direction to erect the Tabernacle with all its symbolical details of furniture and ceremonial worship. These are so fully described elsewhere that we need only to refer to them, as also to the ordinances of the priesthood which accompanied. With the completing and anointing of this humble but sacred sanctuary and the descent of God's presence in the cloud of glory to fill it and abide in it, the Book of Exodus closes, and, for the present also, this brief sketch of the leading events of the two earliest of the Mosaic writings.

#### VIII.—*Other Races and Nations. The Hittites.*

This was the most powerful of the nations of Canaan. The latest Egyptian monuments show that the Khita (Hittites) were one of the great nations of Western Asia, and we have the records of sanguinary wars between them and the Egyptians, resulting in victory for the latter, but showing plainly the severity of the contest. The daughter of one of the Hittite princes was counted worthy to be the queen and bride of the great Rameses II. In Joshua's time this kingdom extended from the wilderness to Lebanon in the northwest, and to the Euphrates in the northeast (Josh. i : 4). It was with one of the princes of this great nation that Abraham negotiated for the purchase of a burial place for Sarah.

*The Moabites.*

They were descended from Lot through his unnatural union with his daughter. They dwelt on the eastern side of the Dead sea, and at one time extended far north to the mountains of Gilead, whence they drove out the Emims, but they were themselves afterwards driven south by the Amorites.

When the Israelites entered Canaan they did not pass through the territory of Moab, but of the Amorites, their conquerors. They had subsequent wars with the Benjamites, and in the time of Saul were severely defeated. The story of Ruth, the Moabitess, shows the friendly relations between them and Judah. David, as a descendant of Ruth, seemed to have thought of them with kindness and confidence, and when sorely pressed by Saul he committed his own parents to the care of the King of Moab (1 Sam. xxii : 34). However, he himself at a later period brought them under tribute. In the time of Abah they threw off Israel's yoke, and in the days of Elisha they were defeated by the armies of Judah Israel and Edom.

*The Ammonites.*

They were also descended from Lot by his youngest daughter. They had a less settled and definite territory than the Moabites, and were more like the Bedouins, a marauding race. And yet they are distinctly referred to as having conquered the Rephaim, their bordering sabboh (Deut. ii : 3, iii : 16, Num. xxi : 24). We find them at war with Israel under the Judges, and the kingdoms of Saul and David (Judg. xxi : 33, 1 Sam. xi : 11, 2 Sam. x : 1, 2 Sam. xii.)

*The Midianites.*

They were the descendants of Midian, one of the sons of Abraham, by Keturah, his last wife. They were similar to the Ishmaelites, a nomad race, and we find the company of merchants who carried Joseph to Egypt, called alternately Ishmaelites and Midianites. They came prominently into notice at a later period in the story of Balaam, and for their complicity in his plot to destroy Israel and seduce them from God, they were visited by Moses with a just and bloody retribution.

*The Edomites.*

Edom was originally occupied by the Horites, the descendants of Seir. After their ancestor they called it Mount Seir (Gen. xiv: 6, xxxii: 3, xxxvi: 8, 20, 22). They were dwellers in caves, and the most wonderful ruins of the ancient cave dwellings are still to be found at Petra. After the death of Isaac, Esau left Palestine and took possession of this region, which lay directly south of the promised land. His descendants expelled the Horites and adopted their habits and dwellings. Their country reached southward to the Gulf of Elath, and northward to Moab, and the brook Zered. It was wholly a mountainous country. Bozrah was the ancient capital, Sela (*Petra*) was one of their strongholds, and Eziongaber one of their two seaports, Elath being the other. They showed a spirit of bitter hostility to the Israelites on their passage through the wilderness, for which God punished them by allowing them to be conquered by David, and incorporated by Solomon in his kingdom, he making Eziongaber one of his famous sea ports.

When, however, Israel fell under the power of the Assyrians and Chaldeans, the promise made to Esau,

that he "should break his brother's yoke from off his neck," was fulfilled, and Edom recaptured much of Southern Palestine. They were the most cruel of Israel's foes when Jerusalem fell and cut off the retreat of the fugitives that tried to escape from the doomed city. For this the prophet Obadiah pronounced the most solemn judgments against them.

During the captivity they extended their conquests westward, over the whole territory of the Amalekites. But soon after they were driven out of their old home by the Nabatheans, an Arab tribe. They were conquered by the Maccabean princes and Idumea became incorporated as a Judean province. At length an Idumean family obtained the sceptre of Judea itself, Antipater, and his sons, the Herods, and at the birth of our Lord the whole land was ruled by Herod the Great and afterwards divided between his sons. Under the Mohammedans the conquest and desolation of Idumea was made complete.

The Amalekites were a family of the Edomites, inhabiting Arabia Petrea, and having one of their ancient centers of worship and rest at Rephidim, where they first came into conflict with the Hebrew tribes.

### *The Egyptians.*

The history of Egypt dates back to at least 2,400 years before Christ. The two chief pyramids were built in the fourth dynasty, and were standing when Abraham visited the land. The third pyramid was built in the sixth dynasty. Lake Moeris was constructed under the twelfth dynasty. This period, down to about 1900 B. C., was termed that of the Old Empire.

About that date the Middle Empire was estab

lished by the Shepherd Kings. Their invasion was similar to the incursions of the Goths and Vandals into the Roman Empire. Temples, monuments, art, literature, architecture, were demolished and a century of barbarism followed. Gradually there came a revival. The conquerors slowly yielded to the more genial spirit of their subjects, and architecture and art at length revived in a measure. After two or three hundred years, the yoke of these foreigners was thrown off, and Egypt entered upon the third and most brilliant period of her history—the New Empire. It began with the eighteenth dynasty, which lasted two or three centuries and extended the conquests of the Empire over Palestine, Syria, and Assyria, and covered it with the monuments of wealth, power and civilization.

The nineteenth dynasty brings us to the period of the Exodus. This period was the culmination of Egyptian power. Its two greatest sovereigns were Seti I. and Rameses II. The reign of the latter sovereign lasted sixty-seven years, and was chiefly devoted to securing by domestic improvements the results of previous conquests. He was probably the oppressor of the Hebrews, and his son Menephthah, the Pharaoh of the Exodus.

Egyptian traditions and inscriptions point in this direction, and his reign appears to have been followed by a period of revolution and disturbance similar to those in which Mantho speaks of the Exodus: "It may have been the exhaustion of Egypt through the double loss of the first born and the great bulk of the armed force in the Red Sea, together with the discontent caused by the unwise conduct of the King that led shortly afterwards to those troubles which supervened on the death of Menephthah, first disputes with regard to the succession, and then a period of complete anarchy."



## SECTION II.

### GEOGRAPHICAL NOTES, ILLUSTRATING THE BOOKS OF GENESIS AND EXODUS.

#### EDEN.

The location of Eden is chiefly identified by the four rivers that watered it. Two of them are known, viz., the Euphrates and Tigris, and both rise in the highlands of Armenia.

Two other rivers rise near their head waters, viz., the Araxes, which flows northeast into the Caspian sea, and the Halys, now known as the Kizil Ermak, which flows from the same district northwest into the Black sea, passing through or near the ancient Colchis, renowned for its gold and precious stones. The land of Ethiopia was not necessarily the African district, but more probably the land of Cush, the grandson of Ham, who peopled this neighborhood.

This region has every natural requisite necessary to form an earthly paradise, and produces almost "every tree that is pleasant to the sight and good for food."

In this district, known as Eden, the Garden of Paradise was placed, and our first parents awoke to existence amid its lovely bowers.

#### NOD,

which signifies "wanderings" or "exile," was a region east of Eden, and Enoch, signifying



“dedicated,” was the first human city, and was built by Cain, as the metropolis and center of his family and race.

#### ARARAT.

This is the name rather of a region than a single mountain. The province which still bears this name is a considerable district of Armenia, lying between the Black and Caspian seas. The majestic mountain which bears the same name, is in this province, and is about 150 miles from the city of Erzeroum, in Persia. It rises in sublime and almost solitary grandeur to a height of 17,750 feet above the sea, and 13,420 above the plain. It has two cones of unequal height, which for nearly three miles from the summit are crowned with a dome of perpetual snow. Mr. Layard and Mr. Porter thus describe it :

“It appeared as if the highest mountains of the world had been piled together to form this one sublime immensity of earth, rocks, and snow. The icy peaks of its double head rose majestically into the clear and cloudless heavens ; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. My eye, not able to rest for any time upon the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their lines in the mists of the horizon, when an irrepressible impulse immediately carrying my eye upward again, refixed my gaze upon the awful Ararat.

“Far to the north, and high above the dark mountain ranges which spread like a troubled sea beneath my feet, rose one solitary cone of unspotted white, sparkling in the rays of the sun. Its form could not be mistaken. It was Mount Ararat. It was seen N. 15° 30′ E., at the distance of 145 miles.

Nothing can be more beautiful than its shape, more awful than its height ; all the surrounding mountains sink into insignificance when compared with it ; it is perfect in all its parts ; no harsh, rugged features, no unnatural prominences ; everything is in harmony, and all combine to render it one of the sublimest objects of nature."

#### THE SONS OF NOAH.

The countries occupied by the sons of Noah were as follows : the sons of Japheth spread to the northwest. The Shemites to the southeast, and the Hamites to the southwest. The division occurred in the days of Peleg, about 2200 B. C. and after this period the term of human life became suddenly shortened.

#### BABYLON AND ASSYRIA.

The tower of Babel was the first center of national power. It is not possible to identify its site with certainty, but Mr. George Smith and Prof. Sayce believe that it was identical with Birs Nimrood, an immense ruin on the Euphrates and near the site of ancient Babylon. Its actual site was Borsippa. It consisted of seven stories, colored so as to represent the seven planets. It was called "the Temple of the Seven Spheres." The lowest was black, representing Saturn, the next orange, for Jupiter, the third red, for Mars, the fourth golden, for the Sun, the fifth pale yellow, for Venus, the sixth dark blue, for Mercury, and the seventh silver, for the moon.

"Its appearance notwithstanding all the abrasion of the elements and the waste of time, is still very imposing. It rises suddenly from a vast plain to a great height, overspread with fragmentary vitrified masses of the materials of which the town was built.

These present the appearance of having been fused and cemented together under the action of the most intense heat. The summit of this pyramidal mass is crowned by a ruined tower, still lofty and impressive in its ruins. It is rent from the top nearly to the bottom, scathed and vitrified, as if by the lightning of heaven, but towering still to the skies in stern and awful sublimity, a monument of the avenging justice of God. Clouds play around its summit ; its recesses are inhabited by lions."

Babylon afterwards arose near this site as the center of the early Chaldean Empire. It was founded by Nimrod and afterwards became the most splendid city of antiquity.

The mighty conqueror who founded Babylon also built Nineveh, the next great city of ancient times and the capital of the Assyrian Empire. Nineveh was on the Tigris, about 200 miles north of Babylon. The cities of Accad and Sumir, mentioned in Genesis, are known from Chaldean inscriptions to have been the names of the two kingdoms of the early Chaldean Empire. The northern kingdom of Accad gave the general name to the whole of this primitive empire, and the traces of early Accadian civilization are very wonderful. Accad was the capital of this kingdom. Sumir was the southern kingdom, and its capital was Ur, the city of Abraham. The remains of libraries on history, science, law and theology, found in the ruins of these cities prove them to have been far advanced in civilization long before the days of Abraham.

They were not a Semitic but a Hamitic race. Two other cities are also mentioned, Erech and Calneh, built by Nimrod.

## UR AND HARAN.

The Arab and Jewish traditions have tried to identify Ur with the modern Urfah or Edessa, in upper Mesopotamia, but it is believed by the best scholars that the city of Abraham must be looked for, much farther south, in the region generally known as Chaldea. The name of Ur has been found in a ruin on the Euphrates. Mr. G. Smith says it was devoted to the worship of the moon god, and through the prevalence of this worship became a religious center through the Empire. Haran is probably the same as the modern Haran, about twenty miles south of Urfah. This was the temporary residence of Abraham until the death of his father Terah left him free to continue his journey to Canaan.

## SHECHEM.

This was Abraham's first resting place in Canaan ; and it afterwards became one of the most important scenes of sacred history.

“The position of this town, memorable in the whole history of the Jewish nation, from the arrival of Abraham to their final overthrow, should be carefully noted as an important landmark in the geography of Palestine. It is on the line of the central or middle route from Jerusalem to Galilee, at the distance of 35 miles from Jerusalem, and at an equal distance from Nazareth, and midway between the coast of the Mediterranean and the Jordan, in a narrow dell between the famous summits of Ebal and Gerizim. The valley which separates these mountains opens at the distance of two miles east of Sichem into a fertile and beautiful plain, extending from ten to twelve miles from north to south, and varying in width from two to four miles. This is the plain of Moreh, whose luxuriant fields afforded an

inviting place of encampment for the patriarch, and of pasturage for his flocks, wasted and wearied by reason of their long march.

“Shechem, under the name of Nablous, is still an inhabited city of 8,000 souls. Sheltered in quiet seclusion between Ebal and Gerizim, the mounts of blessings and of curses, which tower high above it, like lofty walls on either side, and surrounded by groves, orchards and gardens, this ancient town, the Sicheim, or Shechem, of the Old Testament, and the Sychar of the New, presents a scene delightful in itself, and of surpassing interest in its historical associations.

“Here God renewed his covenant with Abraham. (Gen. xii: 7.) Jacob, on his return from Padan-Aram, pitched his tent over against this city, at Shalim, on the east of the plain. Jacob’s field was there, a parcel of ground which he gave to his son Joseph, Gen. xxxiii: 18, 19, whose sepulchre is there to this day. Near, at the distance of 600 or 700 feet from Joseph’s tomb, is Jacob’s well, at the mouth of which our Saviour sat in his interview with the woman of Samaria (John iv: 5). Here was enacted the terrible tragedy connected with the dishonor done to Dinah by the son of Hamar, prince of the country (Gen. xxxiv). Here Jacob kept his flocks even when at Hebron, 50 or 60 miles distant. At Dothan, 15 miles northwest, Joseph was betrayed by his brethren (Gen. xxxvii). The Israelites, immediately on their return from Egypt, here ratified the law of the Lord. Six tribes on Ebal and six on Gerizim—the ark and the attendant priests in the valley below—pronounce the blessings and the curses and all the assembled multitude raise to heaven their solemn ‘Amen—So let it be!’ (Deut. xxvii). Here they buried the bones of Joseph. Here Joshua



met the assembled people for the last time. (Josh. xxiv: 1, 25-32.) Shechem was allotted to Ephraim, and assigned to the Levites. It was the scene of the treachery of Abimelech (Judges iv.), the parable of Jotham, and of the revolt of the ten tribes. It was and ever has been the abode of the sect of Samaritans, a little remnant of whom still go up on Mount Gerizim, to worship God on that mountain, as did their fathers in the time of our Saviour (John iv: 20). It was captured by Shalmaneser, king of Assyria, under Hoshea, and re-peopled by a strange people (2 Kings xvii.) and again in the days of Nehemiah and of Ezra. (Ezra iv: 9.)

“A vast temple, the ruins of which still remain, was built here by Sanballat, in the time of Alexander the Great, which, 200 years later, was destroyed by the Maccabees.’

#### BETHEL.

This place became even more sacred than Shechem. Here Abraham next halted and built an altar to the Lord. It was twenty miles south of Shechem and thirteen north of Jerusalem. Here Abraham afterwards parted from Lot, and received the covenant of the land. Here Jacob beheld his first vision of God. Here twenty years later he consecrated himself and his household to Jehovah. Here the ark of the covenant remained during the period of the Judges, at least for a time. Here Samuel held his court, and here Jeroboam erected his golden calf, and established the center of Israel's idolatrous worship and apostasy from God. Originally it was called Luz. It is now a ruin, with a few rude dwellings.



## HEBRON.

This was the next important scene of patriarchal life. It was an ancient city, seven years older than Zoan in Egypt. (Num. xiii:22.) It was probably built by Mizriam on his way to Egypt. It was situated at the head of a valley on a high table-land, afterwards known as "the hill country of Judah." It is still famous for the excellence of its pastures and the luxuriance of its vines. It was afterwards the home and reward of Caleb, the first capital of David's kingdom, and the scene of Mary's visit to Elizabeth and the birth of John the Baptist.

There still stands an ancient oak near by which the monks believe to be the very oak of Mamre where Abraham met and entertained the angels unawares.

## MACPELAH.

Near Hebron was the famous Cave of Macpelah, Abraham's burying place, which he purchased from the Hittites and which was the only land he ever actually owned in all his own inheritance. To him a grave was the only pledge of his future inheritance; even as every inheritance in the Divine life begins with death and ends with resurrection. (p. 70 B.)

## BEERSHEBA.

This city was for even a longer period the home of Abraham. Here he received most of the revelations and visions of Jehovah. Here he received the call to offer Isaac on Mount Moriah, and journeyed fifty miles northward to Jerusalem to obey the awful command. Here Isaac dwelt for most of his peaceful life and dug the wells which gave the place its name, "the well of the oath."

Hence Jacob fled from home to Bethel and Padan-Aram and hence he afterwards departed with his sons in his great emigration to Egypt. Here Samuel made his sons judges, and here Elijah tarried as he fled from Jezebel to Horeb. It was on the very southern border of Palestine, and the limits were generally described as from Dan to Beersheba. It is twenty-five miles southwest from Hebron in the midst of a broad undulating country on the borders of the great desert. In the Spring it is covered with the richest verdure and is a favorite pasture region. There are two superior wells and the water is excellent and abundant, the neighboring hills all covered with ruins testifying of the teeming populations that once surrounded it. Near by is GERAR, in the desert, about nine miles from the old city of Gaza. And not far distant is the wilderness of SHUR, where Hagar wandered, and afterwards found a home for Ishmael.

#### CITIES OF THE PLAIN.

It is difficult to identify the exact location of the destroyed cities of Sodom, Gomorrah, Admah, and Zeboim. Some believe that they lie under the present waters of the Dead sea. More recent authorities question this and believe that the Dead sea is an ancient lake, and was probably there at the time of their overthrow; which was by fire and not by water. They were in the Jordan Valley, no doubt somewhere near and probably below the present Dead sea. This famous sea is a large body of salt and bituminous water lying thirteen hundred feet below the level of the Mediterranean. There are many masses and great pillars of salt in the neighborhood; and one of them bears the

Arab name of Usdum, easily transposed into Sodom, while still another is believed by the Arabs to be the remains of Lot's wife. It is a region of desolation and death. No bird dares to fly over the gloomy waters, no fishes can live in its depths. So heavy is its specific gravity, that the human body cannot possibly sink in it. It is a perpetual memorial of God's wrath and a sort of earthly portal of the awful prison of eternal fire.

#### GOSHEN.

Dr. Smith regards the land of Goshen as the same as the land of Rameses (Gen. lxvii : 1, 5, 6-11), and places it about thirty miles from the Arabian Gulf, on the Eastern side of the Delta and the nearest part of Egypt to Palestine. This is still the most productive part of Egypt, and its products are still much the same as in the days of Israel's exile.

"Its fields are full of good things and life passes in constant plenty. Its canals are rich in fish; its lakes swarm with birds; its meadows are green with vegetables; there is no end of lentils; melons, with a taste like honey, grow in the irrigated fields. Its barns are full of wheat and durra, and reach as high as heaven. Onions and sesame are in the enclosures, and the apple tree blooms. The vine and almond and fig tree grow in its gardens." Such is the testimony of an ancient Egyptian papyrus, respecting the land of Rameses.

Zoan, or Tanis, also called Pi Rameses, was the chief city of the district, and one of the royal residences. The Hyksos Kings, especially, made it their residence. It is evident that even at the time of the Exodus Pharaoh must have lived close at

hand to the Israelites, for Moses and Aaron were constantly going and returning to and from his presence.

#### THE JOURNEY FROM EGYPT TO SINAI.

The starting point of the Exodus was Rameses. Dr. Brugsch identifies this with a district east of Tanis. Succoth, the next station, is supposed to have been Tel Defreh, about fifteen miles farther east. Etham was the third station, and may have been at El Kantura on the Suez canal, about twelve miles farther east, and literally "on the edge of the wilderness." Here they were commanded to turn and change the direction of their march. Dr. Brugsch strangely makes this turn to the left and leads them up to the Mediterranean, in contradiction of the Bible account of the crossing of the Red sea, which he resolves into a tidal wave from the Mediterranean. More probably their next station—Pihahiroth—was on or near the eastern side of the Red sea near the present Suez. Here the crossing of the Red sea took place, and they doubtless rested for a short season on the farther shore—at Ayan Musa. From this they are led into the wilderness of Shur and Etham. It lay on the Eastern shore of the Red Sea. The rest of the route we give in the admirable language of Canon Spence. ("*Pulpit Commentary*," p. 33.)

"Through this tract, or rather through the southwestern portion of it, which lay along the eastern side of the Gulf of Suez, the Israelites proceeded for three entire days without finding any water.

"The next camping place after Marah was Elim, which means 'trees,' according to some critics. Here were twelve springs of water and a grove of seventy palm-trees (Ex. xv: 27)—pleasing objects to

the traveler who has spent three or four consecutive days in the true wilderness. Elim has been identified with three distinct sites—Wady Ghurundel, Wady Useit, and Wady Shubeikah, all of which have trees and water. They are distant from Howarah, respectively, six miles, ten miles, and sixteen miles.

“The next notice of movement which we have in Exodus is remarkably vague, and but for the light thrown upon the subject by the summary in Numbers, might be misleading. ‘They took their journey,’ we are told, ‘from Elim,’ and all the congregation of the children of Israel came unto the wilderness of Sin, which must then have been looked for within twelve or fifteen miles of Wady Ghurundel. But there is no suitable tract within the distance.

“We find, however, by Numbers (xxxiii: 10–11), that there was at least one encampment between Elim and the Sin desert. ‘They moved from Elim,’ it is said, ‘and encamped by the Red sea; and they removed from the Red sea and encamped in the wilderness of Sin. This makes it certain that Wady Ghurundel was reached at some distance inland, and that after leaving it the route was deflected towards the right, and the coast of the Red sea reached, probably either at the mouth of Wady Ethal or of Wady Shubeikah.

“We have now to identify ‘the wilderness of Sin.’ Within eleven or twelve miles of the mouth of Wady Shubeikah are two tracts fairly suitable. One of these is the plain of El Markha, an open, sandy space, about thirteen miles long by three broad, intervening between the mountains and the sea, which may be reached from Wady Shubeikah by a march along the shore in about three or four



hours. The other is the Debbet Ramleh, an inland tract, 'bare, wild and desolate,' extending about twenty-five miles from N. W. to S. E. E., between longitude  $33^{\circ} 20'$  and  $33^{\circ} 40'$ , and varying in width from two to seven miles. This tract may be reached from Wady Shubeikah by a succession of wadys, rough but practicable, in a march of about three hours. The conductors of the recent Sinai Survey Expedition, having examined both localities, are strongly of opinion that the way by the shore and El Markha is the one most likely to have been pursued by so large a body as the Israelites, and that El Markha consequently is 'the wilderness of Sin,' where the quails were brought and the manna was first given (Ex. xvi: 4-36)."

From some part of the plain El Markha they must have turned inland.

Three encampments brought them to Rephidim, which, if we have correctly divined the movements of the host up to this point, must have been in the Wady Feiran, a valley declared to be "richer in water and vegetation than any other valley in the peninsula." Here, consequently, abundant water was expected, but none was found; the water-course was dry (Ex. xvii: 1).

Hence the extreme anger of the people against Moses, followed by the miracle of bringing water out of the rock (*ib.*, verses 2-6), and soon afterwards by the battle of the Amalekites.

Here, finally, is a spot fitting well the description of the battle and its attendant circumstances. "Every one who has seen the valley of Feiran will at once recognize the propriety of the 'hill' (Ex. xvii: 9-10), if applied to the rocky eminence which commands the palm-grove, and on which, in early



Christian times, stood the church and palace of the bishops of Paran. Thus, if we can attach any credence to the oldest known tradition of the peninsula, that Rephidim is the same as Paran, the Rephidim, 'the resting place,' is the natural name for the paradise of the Bedouins in the adjacent palm-grove; then the hill of the church of Paran may fairly be imagined to be 'the hill' on which Moses stood, deriving its earliest consecration from the altar which he built; the Amalekites may thus have fought for the oasis of the desert and the sanctuary of their gods; and Jethro may well have found his kinsmen encamping after their long journey amongst the palms 'before the mount of God' (Serbal), and acknowledged even that the Lord was greater than all the gods who had from ancient days been thought to dwell in the lofty peaks that overhung their encampment."

The Wady Feiran bifurcates at its eastern extremity, sending off the Wady esh Sheikh to the left, and to the right the Wady Solaf, both practicable routes, but the former the easier. It is a reasonable suggestion that both may have been utilized, and that the two portions of the congregation, reuniting where the above-mentioned wadys converge, thus entered the Wady er Rahah, "the enclosed plain in front of the magnificent cliffs of Ras Sufsafeh," which is now generally admitted to be "the wilderness of Sinai" (Ex. xix : 1), the camping-ground in which the Israelites assembled to see the Lord "come down upon Mount Sinai" (*ib.*, verse 11). The southern extremity of the mountain, once preferred by many as the probable scene of the descent, is found to have no plain at its base, and no place within moderate distance at all suited for a great assembly. Er Rahah and Ras Sufsafeh, on

the other hand, answer all the conditions. "No one," says Dean Stanley, "who has approached the Ras Sasafeh (Sufsafeh) through that noble plain, or has looked down upon the plain from that majestic height, will willingly part with the belief that these are the two essential features of the view of the Israelite camp. That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye-witness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answer to the 'bounds' which were to keep the people off from 'touching the mount.'

"The plain itself is not broken and uneven and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, against which the people 'could remove and stand afar off.' The cliff, rising like a huge altar in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of 'the mount that might be touched,' and from which the voice of God might be heard far and wide over the stillness of the plain below, widened at that point to its utmost extent by the confluence of all the contiguous valleys. The opinion here stated rests upon such solid grounds that further exploration can scarcely shake it. The latest and most scientific explorers have given to it their full adhesion. And the trigonometrical survey which these explorers made of the entire neighborhood has converted one, who was strongly inclined to the rival view, into a zealous advocate of the opin-

ion here set forth. Finally, the judgment of Sir Henry James, one of our best engineers, coincides with that of the officers who made the survey. Sir Henry believes that "no spot in the world can be pointed out which combines in a more remarkable manner the conditions of a commanding height and of a plain in every part of which the sights and sounds described in Exodus would reach an assembled multitude of more than two million souls."

### SECTION III.

## SCRIPTURE DIFFICULTIES IN GENESIS AND EXODUS.

### *Creation or Evolution.* Gen. i.

1. Both are distinctly recognized in this chapter. The heaven and earth and the human race are distinctly declared to have been wholly created by divine omnipotence. The language of Scripture, however, allows room for the development of the various forms of life and organic matter from the primeval types, without giving any countenance to modern theories, which teach the origin of life or distinct species by natural causes.

2. The other Scriptures distinctly declare the fact of an original creation out of nothing as a necessary article of faith. Heb. xi : 3.

3. The superintendence of the divine Providence even since God has rested from the work of Creation, is ceaselessly over all the evolutions of matter and nature, making them as divine as creation itself. (Acts xvii : 28.)

### *The Names of God.*

The first chapter is called by critics the Elohist section, because the name Elohim is used exclusively in it.

The second chapter, verse 4, commences a new section called by the critics Jehovistic, because it is

introduced by the name Jehovah Elohim. They hold that it was a new book written by a new author. The harmonizing of this difficulty brings out a most profound truth, viz :

The first chapter most properly speaks of the God of nature because it contemplates God and nature from the natural side, and even man is but the crown of creation. In the second chapter, however, God begins to deal not with nature but with man in the tender relations of a Father, and in the immediate prospect of man's sin and fall, in which He should be revealed as a Redeemer, and so, appropriately, He takes His new name of love and mercy.

### *The Story of the Serpent.*

1. The fact that there was a literal serpent is distinctly involved in the narrative. The objection of infidels and critics to the articulate speech of this animal amounts to nothing. It is no more wonderful than the voices of which we so constantly read in Scripture speaking to different persons without any instrument at all, and certainly not more difficult than the story of Baalam, which stands or falls with the whole system of Bible miracles.

2. The figurative character of the serpent and the spiritual power that used him as an instrument, is also clear, both from the narrative itself and other Scriptures. No other image could so perfectly express his deep, quick subtlety.

3. The literal serpent was probably degraded at this time from a higher to a lower order of creation, as everything is that Satan uses as an instrument. Probably it was a beautiful creature before, moving in both elements of earth and air.

*The Place of Death in the Natural and Spiritual Economy.*

1. Death as a literal fact must have existed before the Fall among the lower orders of creation whose remains form a large part of our earth's strata as fossils.

2. The mention of death in the curse upon fallen man implies that the fact was already understood in some measure.

3. The previous origin of death is involved, like the origin of sin, in mystery; the only light being some vague intimation of a previous wreck sometime in the heavens or earth, or both, between verses 1 and 2 of Genesis i.

4. The curse of man involved that he should also share this doom of physical death through the withdrawal of his spiritual life and its sustenance by the tree of life.

5. A deeper meaning was undoubtedly attached to the word with reference to his spiritual and immortal nature, which in the most literal sense died in the day he did eat of the forbidden fruit.

Two other themes are closely connected with the subject, viz :

*The Longevity of the Patriarchs, and the Translation of Enoch.*

The explanation in regard to the first of these seems to be the slow approaches of the poison of sin in its influence upon the physical powers. Man had been naturally immortal, and it took nearly three thousand years for sin to counteract those tides of life which the Creator had implanted in his frame.

The translation of Enoch, when connected with his holy life, is a sample of what human life would have been without sin, and will yet become in the



perfection of the race at Christ's coming. After maturing the ordinary period of earthly life, its normal culmination would have been, like the birth of the butterfly or the bursting of the bulbous flower, to rise to a higher stage and enter upon a wider sphere of being. This will probably be the destiny of redeemed men during the Millenium.

*The Family of Cain.*

The marriage of Cain must have involved his union with his own sister, and the only explanation of this is, that what, in the permanent life of the race, would be destructive of all moral and social order, and is therefore both naturally and spiritually wrong, had not yet become so because there were no other relations to be disturbed by it, and God had not yet pronounced it wrong, which is the ground of every moral obligation.

*The Song of Lamech.* Gen. iv : 23.

This is a perfect Hebrew parallelism. It is supposed by some to mean the lamentation of Lamech over the murder of Cain by his own hand. More probably it is his confession of the murder of some one else in self-defense and the boast of his power to avenge himself much more effectually than God could protect Cain or anybody else. It might be thus paraphrased : "I have slain a man for wounding me, and a young man for hurting me. If God promised to avenge Cain seven-fold, Lamech is able to avenge himself seventy-seven-fold." He may also have boastfully referred to the new weapons which Tubal Cain had just invented.

*The Race of Seth.* Gen. iv : 26.

This looks like a misstatement, for Abel had already called upon the name of the Lord and wor-

shipped Him. The true reading explains it. "Then began men to call themselves by the name of the Lord." This is the first evidence of the Antediluvian church and its public confession of God.

*The Nephilim.* Gen. vi: 4.

Many believe that "the sons of God" were angelic beings who had fallen, and still inhabited the earth in embodied forms, and that they are the same persons called giants in verse 4, or *nephilim* in the Hebrew, "mighty ones," really incarnate demons; and that their horrible union with the daughters of men was a literal and supernatural fact, to which Jude alludes in the sixth and seventh verses of his epistle. The more probable interpretation of the Reformers and evangelical expositors is that the sons of God were the descendants of Seth, or at least the godly seed, and the daughters of men were the ungodly descendants of Cain, and that the fruit of this unhallowed union was a race of physical giants and spiritual monsters.

*God's Repenting.* Gen. vi.

The word "repent," with reference to God, does not mean any admission of error or imperfect knowledge, but a change of mind or feeling with regard to man, which is as true of God as it is of human states of feeling.

*The Extent of the Deluge.* Gen. vii: 19-23.

Do these words require us to believe that the Flood was literally universal? Two opinions prevail.

1. The scientific difficulties should not influence us if the Bible declares the fact.

2. Many of the most reverent scholars deny that it does so teach. The phrase "Under the whole heaven," is not a universal one in the Hebrew lan-

guage, but is a Hebraism for the horizon, that is the visible expanse from any point of view. We know the same expression is used in the New Testament of a partial extent of ground, *e.g.*, Luke ii: 1. What was then understood to be the whole world?. The word earth does not mean the world, but the land.

*The Story of Hagar and Ishmael.* Gen. xxi: 9.  
Gal. iv: 22--31.

This has been objected to as cruel and unnatural. Humanly speaking it seems so, but it must be remembered that the relationship God never commanded, but only tolerated, and then used it to be a picture and type of spiritual things. Hagar and Ishmael stand for the old covenant of Judaism and the flesh in human nature. Isaac represents the covenant of grace and the spiritual life. And just as Hagar must be cast out or the inheritance marred, so the ceremonies of Judaism must be abandoned for the simplicity of the gospel, and the flesh life must be crucified wholly, and renounced forever, if the spirit of holiness is to possess us.

*The Story of Jacob and Esau.* Chap. xxvii., compared with xxv.

This also has been objected to as discountenancing that which is true and noble, and encouraging the selfish and base in human character as exemplified in Jacob. It is admitted in reply that Esau was the nobler nature, and for this very reason he is selected as a type of the very best that the flesh can produce, that his failure may prove more conclusively the helplessness of human nature at its best. On the other hand, Jacob is confessedly selfish, dishonest, and unfeeling, in order that he may be a true type of what grace can do for human nature at the worst. The one is man at his best without God, the other

man at his worst with God. The one and only redeeming feature in Jacob was the one and only thing that God asks poor lost sinners to do in order to be saved, namely, to choose the mercy and grace of God.

*The Prophecy of Jacob.* Gen. xlix: 10.

This paragraph is sometimes translated "until he come to Shiloh," but it is contrary to the grammatical construction, and the facts of history. The received rendering is more true to the language, and constitutes a great Messianic prophecy, which may be summed up in the following points:

1. Judah was to be the princely and royal tribe. This was fulfilled in the march through the wilderness and the dynasty of David, and continued through the captivity and restoration even under Zerubbabel and his descendants, the Restoration comprising chiefly the tribe of Judah.

2. The supremacy of Judah was to head up at last in a greater prince of Judah's line named Shiloh, "The Sent One" or the "Prince of Peace." The word "until," in Hebrew, does not indicate that Judah's supremacy would cease with Shiloh, but continue under Shiloh.

This prophecy was designed to prepare the Jewish people for the coming of their Messiah, and their willing submission to His authority and claims.

3. The prophecy looks forward to a yet unfulfilled point, when He shall gather the people from their long wanderings and captivities to their millennial inheritance.

4. The fact that the Jewish people had some sort of independence and sovereignty as a nation up to the reign of Herod, which ceased just after Christ's coming, is regarded by many as a further fulfillment of this ancient prophecy.

*The Duration of the Bondage.* Gen. xv : 13-16.  
Ex. xii: 40. Gal. iii : 17.

The accepted and most satisfactory solution of this apparent discrepancy, lies in the probability that the four hundred and thirty years of Ex. xii: 40, includes the sojourn in Canaan which preceded the bondage, covering the period of Abraham's covenant to the Exodus. This is rendered more emphatic by the fact that many M.S. read "Egypt and Canaan," in Ex. xii : 40.

*The Magicians of Egypt.* Ex. vii: 11, etc. 2 Tim. iii: 8.

The fact that these men called by Paul Jambres and Jannes, probably from a Jewish tradition, were permitted to exercise a real supernatural power, is implied in the text and freely admitted. The fact that it was limited and subordinate to the power of God through Moses, proves that it was not a divine power, and justifies the inference that it was the same demon power ever existing among heathen nations, even to the extent of miracles, that has developed into modern Spiritualism, and that even in yet more terrible forms will close the last days, and precede the immediate coming of the Lord.

*Borrowing from the Egyptians.* Ex. iii : 22, xi : 2-3.

These passages, according to our received translation, imply what looks like an act of dishonesty on the part of the Hebrews, and dishonesty sanctioned by the Divine command. The enemies of the Bible have denounced it as a combination of fraud and theft, and an argument against the divine origin of the book. The simple explanation lies in the meaning of the word borrow.

It properly means, "to ask," not with the under-



standing of returning again, but as the Arabs to-day ask gratuities from travelers and others who may be under obligations to them. It is practically the same as the well-known Bakh-sheesh, which every traveler in Egypt has learned the meaning of. This the Egyptians were not only willing to give, but God so inclined their hearts that they gave it in extraordinary abundance. They were so glad to have the Hebrews go after the last terrific plague, that they loaded them with presents, and thrust them out of the land ; and they went forth, not like a race of slaves, penniless and half-naked, but dressed in costly attire, and even adorned with jewels, and possessing ample means for all the expenses of their journey. And in all this there was no moral wrong. It was freely bestowed by the Egyptians, and fairly asked by the Hebrews. But it was more than deserved and earned by the centuries of bondage and unrequited toil which the Hebrew slaves had given their cruel masters, and for which all this was but a small recompense.

### *Construction of the Tabernacle.*

There has been much discussion about the form of this ancient sanctuary. The latest investigations have led to the conclusion that there were really three distinct parts in the construction. First, there was the Tabernacle proper, a structure thirty cubits long by ten wide, which was constructed of boards fastened with sockets lined with gold, and covered with costly embroidered curtains of fine linen.

Second : This was protected and encompassed by a large tent, supported by pillars, cords, and stakes, as is usual with an eastern tent. Over it was stretched the usual tent cloth of goats' hair.



This enclosing tent was larger than the Tabernacle within, projecting five cubits on each side as a sort of eave, and also the same distance at each end, thus forming a kind of covered court or passage-way, around and at each end of the Tabernacle.

Third: There was the covering which consisted of rams' skins, dyed red, and over this a protection of badgers' skins, supposed by some to have only extended along the ridge of the roof to protect it from the inclemency of the weather.

This is a new view of the subject, but one which removes most of the difficulties in the account of the construction and measurement given in Exodus; and which, as wrought out by its author, Mr. Ferguson, presents a most beautiful and symmetrical plan of the whole structure. All who wish to investigate this more fully will find a discussion and diagrams in the "Speaker's Commentary," page 374.

### *Scripture Chronology.*

We give Dr. Wm. Smith's comprehensive statement of this difficult question.

"Independently of scientific evidence, the following are our data for determining the chronological relations of the primeval history to the Christian era :

"From the Creation to the Deluge, the generations of the patriarchs form our only guide. These, however, are given differently in different copies of the Scriptures; the sum being, in the Septuagint 606 years longer, and in the Samaritan Pentateuch 349 years shorter, than in the received Hebrew text. The ancient chronologers give further variations.

"From the Deluge to the death of Joseph, and thence to the Exodus, the patriarchal years are

again our chief guide; but other data are obtained from various statements respecting the interval from the call of Abraham to the giving of the law and the sojourning of the Israelites in Egypt (Gen. xv : 13 ; Ex. xii : 41 ; Acts vii : 6 ; Gal. iii : 17). The main point in dispute here is whether 430 years was the whole period from the call of Abraham to the Exodus, or only the time of the sojourning of the Israelites in Egypt.

From the Exodus to the building of Solomon's Temple, the interval is positively stated in the received Hebrew text, as 480 years (1 Kings, vi : 1). But the reading is disputed ; it is alleged to be inconsistent with the 450 years assigned by St. Paul to the Judges (Acts xiii : 20) ; and the longer period is made out by adding together the numbers given in the Book of Judges. Some chronologers, on the other hand, compute from the many genealogies which we have for this period.

From the building of the Temple to its destruction and the captivity of Zedekiah, we have the annals of the kings of Israel and Judah. Here the difficulties are so slight, that the principal chronologers only differ by 15 years in nearly 500.

The epoch of the destruction of the Temple is fixed by a concurrence of proofs, from sacred and profane history, with only a variation of one, or at the most two years, between B. C. 588 and 586. Clinton's date is June, B. C. 587. From this epoch we obtain for the building of Solomon's Temple the date of about B. C. 1012.

From this point the reckoning backward is of course affected by the differences already noticed. Out of these have arisen three leading systems of chronology.

1. The Rabbinical, a system handed down tradi-

tionally by the Jewish doctors, places the Creation 244 years later than our received chronology, B. C. 3750, and the Exodus in B. C. 1314. This leaves from the Exodus to the building of the Temple an interval of only 300 years, a term calculated chiefly from the genealogies, and only reconciled with the numbers given in the Book of Judges by the most arbitrary alterations.

2. The Short or Received Chronology is that which has been generally followed in the West since the time of Jerome, and has been adopted in the margin of the authorized English version, according to the system of its ablest advocate, Archbishop Usher. Its leading data are, first, the adoption of the numbers of the Hebrew text for the patriarchal genealogies; secondly, the reckoning of the 430 years from the call of Abraham to the Exodus; and, lastly, the adhering to the 480 years for the period from the Exodus to the building of the Temple.

#### SECTION IV.

### TRADITIONS OF THE CREATION, FALL, AND DELUGE.

#### I.—THE CREATION.

“When above were not raised the heavens, and below on the earth a plant had not grown up; the abyss also had not broken up their boundaries; the chaos (or water) (the sea) was the producing-mother of the whole of them,” etc.—*Chaldean Genesis*.

The Babylonian cosmogony, commenced with a time “in which there existed nothing but darkness and an abyss of waters, wherein resided most hideous beings, which produced a twofold principle. . . The person who presided over them was a woman named Omoroca, which in the Chaldean language is Thalath, in Greek Thalassa, the sea, but which might be equally interpreted the moon” (*Chaldean Genesis*, pp. 40, 41). The Egyptian account of the origin of the universe, as given by Diodorus Siculus, represents the heaven and earth as blended together, till afterwards the elements began to separate and the air to move. According to another idea, there was a vast abyss enveloped in boundless darkness, with a subtle spirit existing in the chaos. The Phœnician cosmogony says, “The first principle of

the universe was a dark windy air and an eternal dark chaos. Through the love of the spirit to its own principle a mixture arose, and a connection called desire, the beginning of all things. From this connection of the Spirit was begotten *not*, which, according to some, signifies mud, according to others, a corruption of a watery mixture, but it is probably a feminine form of *mo*, water. From this were developed creatures in the shape of an egg, called zophasemin." The Indian mythology is very striking in its resemblance to the Mosaic narrative. The institutes of Menu affirm that at first all was dark, the world still resting in the purpose of the Eternal, whose first thought created water, and in it the seed of life. This became an egg, from which issued Brahma, the creative power, who divided his own substance and became male and female. The waters were called *nara*, as being the production of Nara, or the spirit of God, who, on account of these being his first *ayana*, or place of motion, is named Narayana, or moving on the waters.

A remarkable hymn from the Rig Veda, translated by Dr. Max Müller, also closely approximates to the scriptural account :

"Nor aught nor nought existed ; yon bright sky  
Was not, nor heaven's broad woof outstretched above.  
The only one breathed breathless by itself ;  
Other than it were nothing since hath been.  
Darkness there was, and all at first was veiled  
In gloom profound, an ocean without light."

In the Creation Series of Chaldean tablets are two fragments, which George Smith conjectures have a reference to the first part of the third day's work. The one is—

"1. When the foundation of the ground of rock  
(thou didst make).

"2. The foundation of the ground thou didst call . .

"3. Thou didst beautify the heaven . . . .

"4. To the face of the heaven . . . .

"5. Thou didst give . . . ."

The other, which is much more mutilated and obscure, describes the god Sar (or Assur) as saying—

"7. Above the sea which is the sea of . . . ."

"8. In front of theesara (firmament) which I have made."

"9. Below the place I strengthen it.

"10. Let there be made also *e-lu* (earth) for the dwelling of man."

The Chaldean Genesis preserves a striking reminiscence of the fourth day's work ; the obverse of the fifth creation tablet reading—

"1. It was delightful, all that was fixed by the great gods.

"2. Stars, their appearance (in figures) of animals he arranged.

"3. To fix the year through the observation of their constellations.

"4. Twelve months (or signs) of stars in three rows he arranged.

"5. From the day when the year commences unto the close.

"6. He marked the positions of the wandering stars (planets) to shine in their courses.

"12. Thy god Uru (the moon) he caused to rise out, the night he overshadowed.

"13. To fix it also for the light of the night, until the shining of the day.

"19. When the good Shamas (the sun) in the horizon of heaven in the east.



"20. . . . . formed beautifully and . . . .

"21. . . . . to the orbit Shamus was perfected.

"It appears that the Chaldean record contains the review and expression of satisfaction at the head of each tablet, while the Hebrew has it at the close of each act." (*Chaldean Genesis*, pp. 69-73.)

As of the other days, so the fifth Chaldean tablet preserves an interesting monument. The seventh in the creation series, of which a fragment was discovered in one of the trenches at Konyunjik, runs :

"1. When the gods in their assembly had created . . . .

"2. Were delightful the strong monsters . . . .

"3. They caused to be living creatures . . . .

"4. Cattle of the field, beasts of the field, and creeping things of the field . . . .

"5. They fixed for the living creatures . . . .

"6. . . . . Cattle and creeping things of the city they fixed . . . .

"9. And the god Nin-si-ku (the lord of noble face) caused to be two" . . . in which it is not difficult to trace an account of the creation of the animal kingdom and of the first pair of human beings.

The fifth tablet in the Chaldean creation series, after referring to the fourth day's work, proceeds :

"On the seventh day he appointed a holy day. And to cease from all business he commanded. Then arose the sun in the horizon of the heaven (glory) ;" thus apparently affirming that, in the opinion of the early Babylonians, the institution of the Sabbath was coeval with the creation.

So far as it has been deciphered, another tablet appears on its obverse side : "To give the speech of

the Deity to the newly-created pair (man and woman), instructing them in their duties."

The Persian legend describes Meschia and Meschiane, the first parents of our race, as living in purity and innocence, and in the enjoyment which Ormuzd promised to render perpetual if they persevered in virtue. But Ahriman, an evil demon (devil), suddenly appeared in the form of a serpent, and gave them of the fruit of a wonderful tree. The literature of the Hindoos distinguishes four ages of the world, in the first of which Justice, in the form of a bull, kept herself firm on her four feet; when Virtue reigned, no good which the mortals possessed was mixed with baseness, and man, free from disease, saw all his wishes accomplished, and attained an age of four hundred years. The Chinese also have their age of happy men, living in abundance of food, and surrounded by the peaceful beasts. (Kalisch on Genesis, p. 87.) In the Zendavesta, Yima, the first Iranic king, lives in a secluded spot, where he and his people enjoy uninterrupted happiness, in a region free from sin, folly, violence, poverty, deformity. The Teutonic Eddas have a glimpse of the same truth in their magnificent drinking halls, glittering with burnished gold, where the primeval race enjoyed a life of perpetual festivity. Traces of a similar belief are found among the Thibetans, Mongolians, Cingalese and others. The Western traditions are familiar to scholars in the pages of Hesiod, who speaks of the golden age when men were like the gods, free from labors, troubles, cares, and all evils in general; when the earth yielded her fruits spontaneously, and when men were believed by the gods, with whom they held uninterrupted communion.

## II.—TRADITIONS OF THE FALL.

I. *Oriental*. 1. *Babylonian*.—"There is nothing in the Chaldean fragments indicating a belief in the garden of Eden or the tree of knowledge; there is only an obscure allusion to a thirst for knowledge having been a cause of man's fall." . . . The details of the temptation are lost in the cuneiform text, which "opens where the gods are cursing the dragon and the Adam or man for his transgression." . . . "The dragon, which, in the Chaldean account, leads man to sin, is the creature of 'Tiamat, the living principle of the sea and of chaos, and he is an embodiment of the spirit of chaos or disorder which was opposed to the deities at the creation of the world.'" The dragon is included in the curse for the fall; and the gods invoke on the human race all the evils which afflict humanity, family quarrels, tyranny, the anger of the gods, disappointment, useless prayers, trouble of mind and body, a tendency to sin (*"Chaldean Genesis,"* pp. 47--91).

2. *Persian*.—For a time the first pair, Meschia and Meschiane, were holy and happy, pure in word and deed, dwelling in a garden wherein was a tree whose fruit conferred life and immortality; but eventually Ahriman deceived them, and drew them away from Ormuzd. Emboldened by his success, the enemy again appeared, and gave them a fruit, of which they ate, with the result that, of the hundred blessings which they enjoyed, all disappeared save one. Falling beneath the power of the evil one, they practised the mechanical arts, and subsequently built themselves houses and clothed themselves with skins.

Another form of the legend represents Ahriman as a serpent. So close is the resemblance of this legend

to the Scriptural account, that Rawlinson regards it not as a primitive tradition, but rather as an "infiltration into the Persian system of religious ideas belonging properly to the Hebrews" ("Hist. Illus. of the Old Testament," p. 13).

3. *Indian*.—In the Hindoo mythology the king of the evil demons, "the king of the serpents," is named Naga, the prince of the Nacigs, "in which Sanscrit appellation we plainly trace the Hebrew Nachash." In the Vishnu Purana the first beings created by Brahma are represented as endowed with righteousness and perfect faith, as free from guilt, and filled with perfect wisdom, wherewith they contemplated the glory of Vishnu, till after a time they were seduced. In the legends of India the triumph of Krishna over the great serpent Kali Naga, who had poisoned the waters of the river, but who himself was ultimately destroyed by Krishna trampling on his head, bears a striking analogy to the Mosaic story (Kitto's "*Daily Bible Illustration*.")

II. *Occidental*. 1. *The story of Pandora*.—According to Hesiod the first men lived wifeless and ignorant, but innocent and happy. Prometheus ("Forethought") having stolen fire from heaven, taught its use to mankind. To punish the aspiring mortals, Zeus sent among them Pandora, a beautiful woman, whom he had instructed Hephaestus to make, and Aphrodite, Athena, and Hermes had endowed with all seductive charms. Epimetheus ("Afterthought"), the brother of Prometheus, to whom she was presented, accepted her, and made her his wife. Brought into his house, curiosity prevailed on her to lift the lid of a closed jar in which the elder brother had with prudent foresight shut up all kinds of ills and diseases. Forthwith they escaped to torment mankind, which they have done ever since (Seemann's "*Mythology*," p. 163).

2. *The apples of the Hesperides*.—These golden apples, which were under the guardianship of the nymphs of the West, were closely watched by a terrible dragon named Ladon, on account of an ancient oracle that a son of the deity would at a certain time arrive, open a way of access thither, and carry them off. Hercules, having inquired his way to the garden in which they grew, destroyed the monster and fulfilled the oracle (*Ibid.*, p. 204).

3. *Apollo and the Python*.—"This Python, ancient legends affirm, was a serpent bred out of the slime that remained after Deucalion's deluge, and was worshipped as a god at Delphi. Eminent authorities derive the name of the monster from a Hebrew root signifying to deceive." As the bright god of heaven, to whom everything impure and unholy is hateful, Apollo, four days after his birth, slew this monster with his arrows.

"What shall we say then to these things? This—that the nations embodied in these traditions their remembrances of paradise, of the fall, and of the promised salvation."—(Spence).

## II.—TRADITIONS OF THE DELUGE.

1. *The Babylonian*. (A.) *From the Chaldean monuments*.—As deciphered from the eleventh tablet of the Izdubar series, the story of the flood is briefly this :—Izdubar, whom George Smith identifies with Nimrod, the founder of Babylon, is informed by Hasisadra, whom the same authority believes to represent Noah, of a divine commandment which he had received to construct a ship after a specified pattern, in which to save himself and "the seed of all life," because the city Surippak, wherein he dwelt, was to be destroyed. After first attempting



to excuse himself, as he explains to Izdubar, on the ground that "young and old will deride him," Hasisadra builds the ship, and causes to go up into it "all my male servants and my female servants, the beasts of the field, the sons of the people, all of them." while the good Shamas makes the flood, causing it to rain heavily. The flood destroys all life from the face of the earth. Six days and nights the storm rages; on the seventh it grows calm. Twelve measures above the sea rises the land. The ship is stopped by a mountain in the country of Nizir. After seven days Hasisadra sends forth a dove, "which went and turned, and a resting-place it did not find, and it returned:" then a swallow, and finally a raven. On the decrease of the waters he sends forth animals, and builds an altar on the peak of the mountain, and pours out a libation (*Chaldean Genesis*, chap. xvi. The god Kronos appeared to Xisuthrus, the tenth king of Babylon, in a vision, and warned him of an approaching deluge upon the fifteenth of the month Desius, by which mankind would be destroyed. Among other things the god instructed him to build a vessel for the preservation of himself and friends, and specimens of the different animals. Obeying the Divine admonition, he built a vessel five stadia in length and two in breadth, and conveyed into it his wife, children, and friends. After the flood had been upon the earth he three times sent out birds from the vessel, which returned to him the second time with mud upon their feet, and the third time returned to him no more. Finding that the vessel had grounded on a mountain, Xisuthrus disembarked with his wife and children, and having constructed an altar, offered sacrifices to the gods, in reward for which he was raised immediately to heaven.



(B.) *The Egyptian*.—Though commonly alleged to be entirely unknown in the Nile valley, it is certain that the germs of the Deluge story are to be discovered even there. According to the Egyptian historian Manetho, quoted by Eusebius, Thoth, the first Hermes, erected certain pillars with inscriptions, which, after the deluge, were transcribed into books. Plato also states in the *Timæus* (chap. v.) that a certain Egyptian priest informed Solon that the gods, when wishing to purify the earth, were accustomed to overwhelm it by a deluge, from which the herdsmen and the shepherds saved themselves on the tops of the mountains. A conception altogether analogous to that of Genesis is likewise to be found in a myth belonging to the archaic period of Seti I., which represents Ra, the Creator, as being disgusted with the insolence of mankind, and resolving to exterminate them. In short, the Egyptians believed not that there was no deluge, but that there had been several. The absence of any indications of this belief in the recovered literature of ancient Egypt is not sufficient to set aside the above concurrent testimonies to its existence.

2. *The Indian*.—Through the theft of the sacred Vedas by the giant Hayagrivah, the human race became fearfully degenerate, with the exception of seven saints and the good King Satyavrata, to whom the Divine spirit Vishnu appeared in the form of a fish, informing him of his purpose to destroy the earth by a flood, and at the same time to send a ship miraculously constructed for the preservation of himself and the seven holy ones, along with their wives, and one pair of each of all the irrational animals. After seven days the rain descended, when Satyavrata, confiding in the promises of the god, saw a huge ship drawing near, into which he

entered as directed. Then the god appeared in the form of a fish a million miles long, with an immense horn, to which the king made the ship fast, and, drawing it for many years (a night of Brahma) at length landed it upon the highest peak of Mount Himavau. When the flood abated the god arose, struck the demon Hayagrivah, recovered the sacred books, instructed Satyavrata in all heavenly sciences, and appointed him the seventh Manu, from whom the second population of the earth descended in a supernatural manner.

3. *The Grecian.*—It is sufficient here to refer to the well-known story of Deucalion and Pyrrha, first given in Pindar, and afterwards related by Apollodorus, Plutarch, Lucian and Ovid, whose account bears so close a resemblance to the Biblical narrative as to suggest the probability of access to Hebrew or Syrian sources of information: the previous corruption of manners and morals, the eminent piety of Deucalion, the determination, the construction of a boat by Divine direction, the bursting of the storm, the rising of the waters, the universal ocean are all described.

4. *The American.*—Traditions of the Flood appear to be even more numerous in the New World than in the Old. The Esquimaux in the North, the Red Indians, the Mexicans, and the Brazilians in the central parts of America, and the Peruvians in the South have all their peculiar versions of the Deluge story. Chasewee, the ancestor of the Dog-rib Indians, on the Mackenzie river, according to Franklin, escaped in a canoe from a flood which overflowed the earth, taking with him all manner of four-footed beasts and birds. The Aztecs, the Mixtees, the Zapotees, and other nations inhabiting Mexico, all have, according to Humboldt, their Noahs, Xisuthrus, or

Manus (called Coxcox, Teocipactli, or Tezpi), who saves himself by a raft, or in a ship, which lands upon the summit of Colhuacán, the Ararat of the Mexicans. The legends of the Tamanacks related that a man and woman saved themselves from the Deluge and re-peopled the earth by casting behind them the fruits of the Mauritia palm tree. (See Canon Spence in "*Pulpit Commentary*.")

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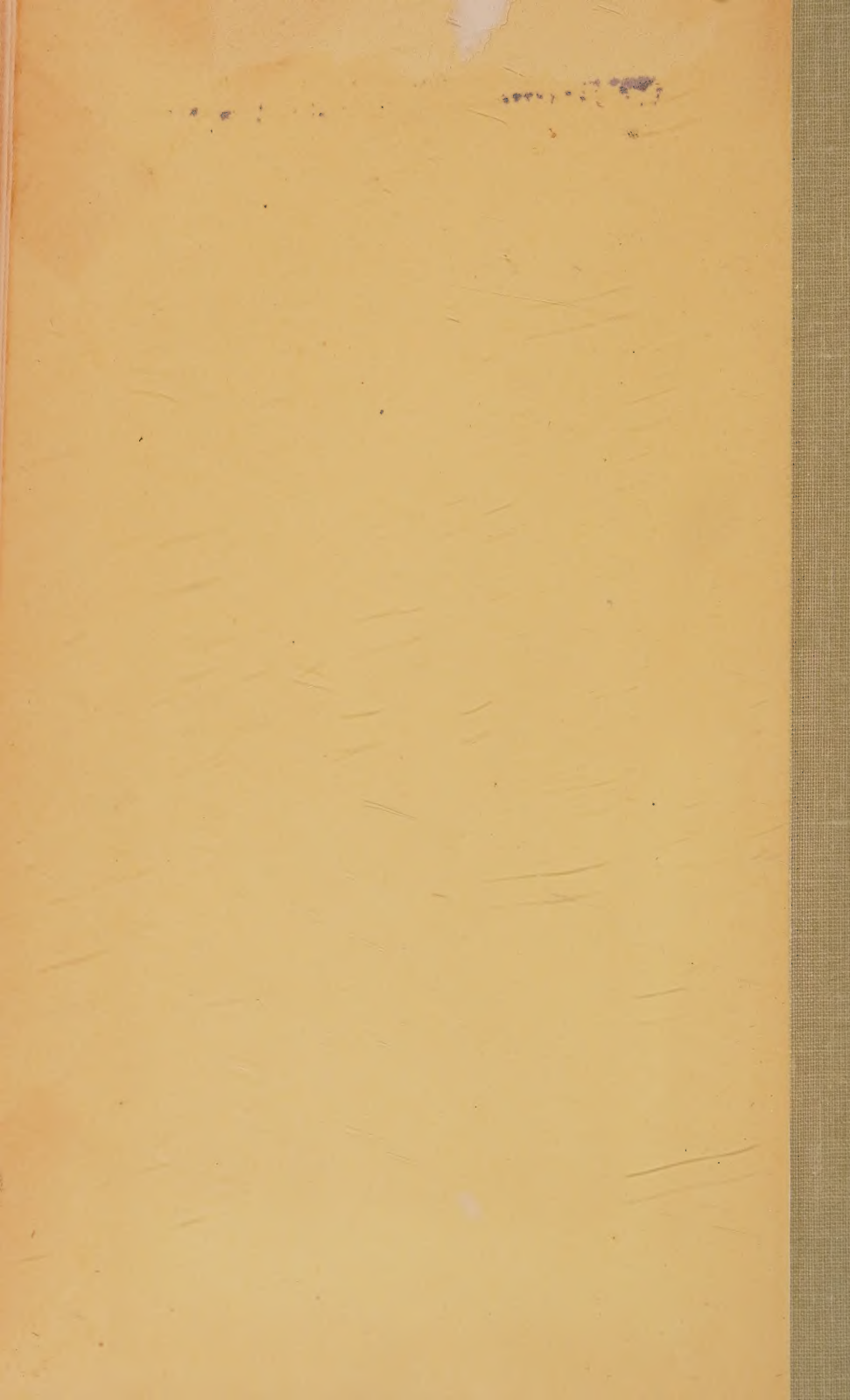












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